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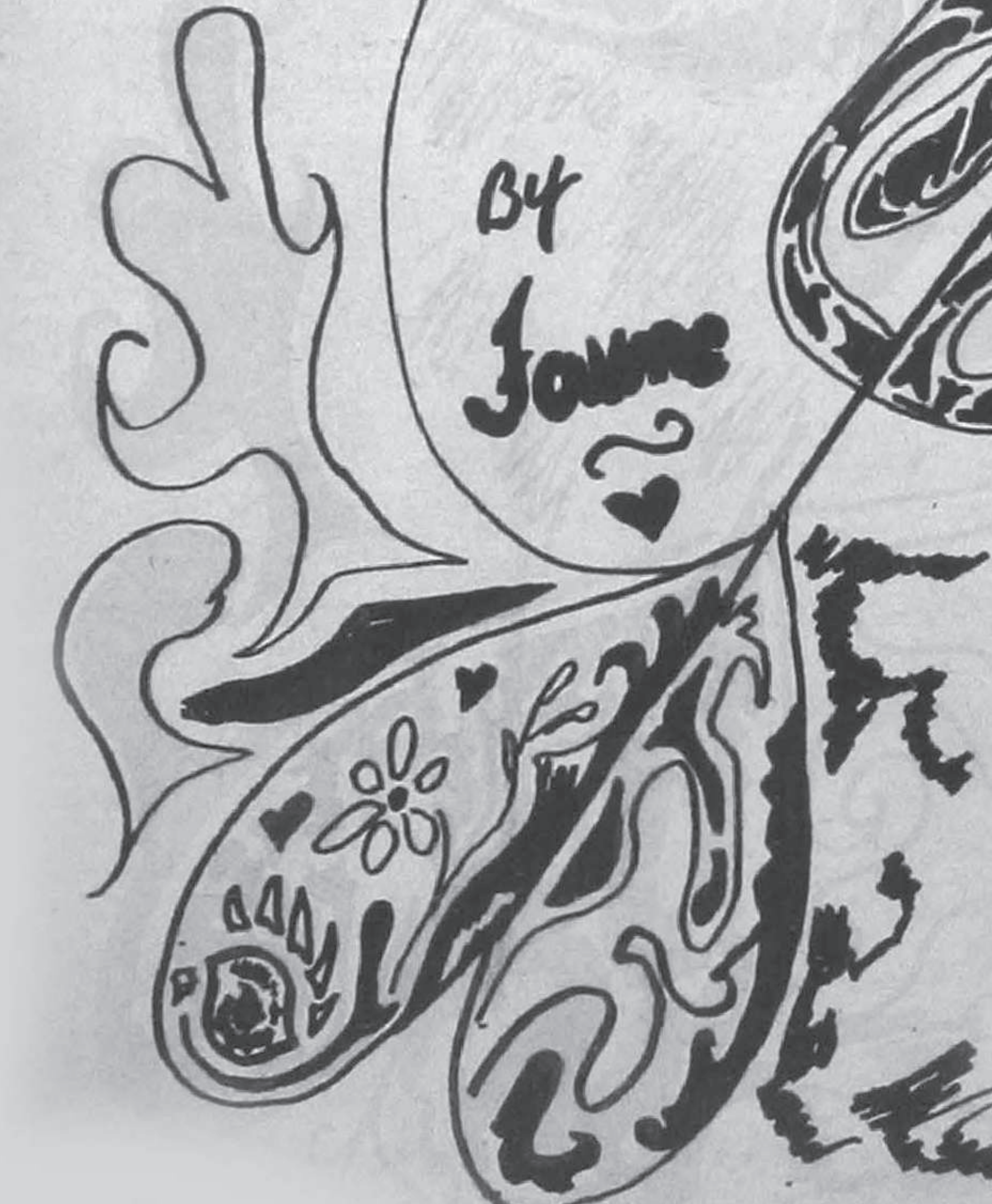
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World
The
Wire

Wire



By
Joanne



Columbia University students who took over the campus for a week last month were engaged primarily in a power struggle against the administration and its racist and pro-imperialist policies.

But inside the occupied buildings -- later designated "liberated areas" and finally called "communes" -- a cultural revolution was taking place.

It was, to take a phrase used by Regis Debray, a revolution within the revolution.

I was one of the three hundred residents of Fayerweather Hall, a seven-story red brick building housing Columbia's elaborate graduate program in the social sciences. I moved into Fayerweather on Thursday, April 25, in the evening, about eighteen hours after the original occupying party took over the building. As a two-time alumnus I felt a total involvement in the events. Though I originally planned to stay only one day in Fayerweather, it soon became clear to me that I could not leave until we had won or until the cops carried us out.

It was this spirit of total involvement that struck virtually everyone in the building. A few, like myself, had been involved in political activity in the past, but for many, this was a totally new experience.

The New York Times and much of the commercial press had tried to present the strikers as hoodlums, hooligans, extremists and other irresponsible elements. This was an outrageous lie. The vast majority of the people on Fayerweather -- brothers and sisters, as we called each other -- were serious students. Many were

degrees, including doctorates. The stakes were high; the students seemed to know that it was worth risking a degree, even a career, if Columbia could be forced to stand for something human and decent, if the paternalistic Columbia-Community gymnasium could be defeated, if the school's ties to the Pentagon-backed Institute for Analyses could be cut.

The primary activity inside the building was political debate. Here was democracy in action -- a vigorous, exciting, emotional, at times frustrating and painful institution -- but ten times more real than the phony "democracy" of American elections. We met in mass meetings, sometimes six or eight hours daily, to debate the issues, to work out strategy, to think about the future.

The conflict between participatory democracy and action by a revolutionary vanguard emerged early in the game. Inside Fayerweather Hall, some students objected to the fact that the Central Strike Coordinating Committee

was dominated by individuals from Students for a Democratic Society (SDS), since SDS people were not in a majority among the 800 residents of the occupied buildings. Others, including myself, argued that were it not for the bold action of SDS in the first place there would be no occupation. In any case, the communards stalwartly voted to support the leadership on all issues.

of the work had been done earlier, since both the gym and the IDA have been subject of previous educational campaigns by SDS and by the blacks of the Student Afro-American Society. While some students disagreed with our tactics, since we were "interfering with the rights of others" to go to classes we explained how Columbia moved like a leviathan through the Morningside

tear gas and Mace. Law students formed a legal committee and distributed information on arrest and arraignment. Volunteers set up a food committee. When someone implied that "the girls should cook," there was a general outcry from liberated women, and so the food committee was well-integrated. In fact, a variety wrestler headed the food committee.

Clean-up and sanitation was a major problem, quickly met with the formation of another committee.

A defense committee formed, and monitors began building barricades and manning the windows to keep out hostile elements. Fayerweather was the only racially integrated building, and the blacks played a key role in the defense committee. A tense moment struck Thursday night when a band of about 50 right-wing toughs -- conservative business school types and "jocks" (athletes) -- threatened to storm the building. Five lines of warriors guarded a vulnerable window, and a few faculty members succeeded in convincing the rightists to save their strength for the weekend sports events.

The upper floors of the building were reserved for sleep. There were sleeping bags and blankets for comfort. A few faculty offices were opened and designated as liberated bedrooms. Bathroom facilities were also liberated -- no more men's rooms and women's rooms. I'm sure the outside world thought that we were establishing a horrible morass of dope and sex. There was sexual intercourse taking place in Fayerweather and a hash pipe was passed around one day in a corner of the lounge, but there was something pure and clean about life there. Ours was a highly moral society



COLUMBIA LIVES

The moderates in Fayerweather wanted to make overtures for negotiations, but we argued that we must stand firm in our demands, including the demand for amnesty, in order to create a firm power base on which to build student-faculty control of the university.

Some Fayerweather residents wandered outside on the campus to do "missionary work"; that is, to explain our position to those on the campus. Actually, much

Heights neighborhood, and how the counter-insurgency work of the IDA, including napalm research, "interferes with the rights of others" in Vietnam, South American and the ghettos of U.S. cities.

Back inside the building, committees were forming. Our own revolutionary government was being created out of nothing. Medical students came on board to set up an infirmary and teach us how to defend ourselves against

-- but it was a new morality which we all shared and which was based on complete personal liberation in the context of a new constructive society.

Linda LeClair, the Barnard girl who became nationally famous when it was discovered that she was living with her boyfriend, Peter Behor, was with us in Fayerweather along with Peter of course. I couldn't help but recall the Columbia proctor who once told us that the university couldn't

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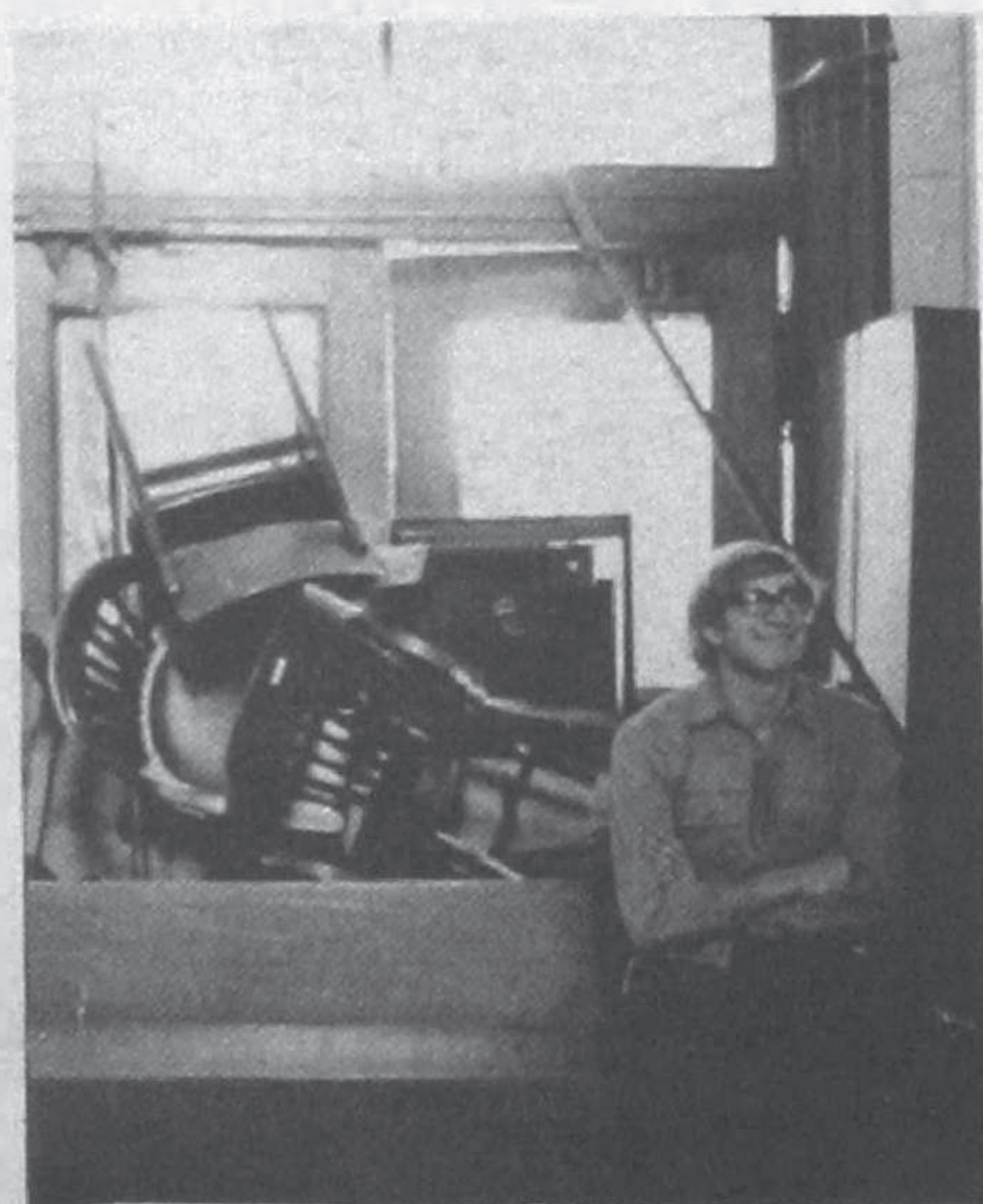
permit "fornication" inside its walls.

On the roof, someone unfurled a red flag, and another mechanically-minded brother rigged a spotlight on it. An artist stayed most of the time in a garret, painting a huge canvas with wild psychedelic oil colors.

We ate well. There were scrambled eggs and toast and coffee for breakfast, bologna and cheese and tuna sandwiches for lunch; stew, ravioli, and hot dogs and beans for dinner.

While dangers and torment from without faced us constantly, there was plenty of time for joyful expression of comradery.

Our feelings of brotherhood were manifold. They extended to the people on the streets -- the pedestrians and the taxi drivers who responded to our "V" for victory with their own fingers held up in a "V". They went out to the neighbors and friends on the street who responded to a bucket we had suspended from a rope with offerings of food and money. We wore red armbands to show our solidarity with our brothers in the other liberated areas.



Fayerweather Barricade
R. Robertson/LNS

The highlight for us in Fayerweather came Sunday night with the arrival of the Pageant Players, a well-known guerrilla theater street-acting group from New York's Lower East Side.

A percussion band was improvised using pots and pans and drums, a big old Chinese-red skillet, and a tambourine that somebody brought. The loud clatter of music filled the Fayerweather lounge, and everyone was dancing frantically to tribal rhythms. A primitive but highly human feeling pervaded the building, despite the fact that many of us believed police action was imminent.

The Pageant Players put on a simple allegory about a king and a queen and their minister and how they are overthrown by the people. The audience went wild with glee; interplay between actor and viewer could not have been more complete.

An effigy of Grayson Kirk was beaten about and eventually tossed from the window.

Suddenly a young couple, Richard and Andrea, appeared on the balcony overlooking the lounge. "We were going to be married on Memorial Day," they said, "but because of the spirit in this building, we want to be married now." A general cheer went up. Someone went out to find the Rev. William Starr of the chaplain's staff who shares the political views of the strikers. He was eventually busted with the rest. The hall was decorated for the wedding, someone bought a blueberry

cheese wedding cake, and made sure she had something old, new borrowed and blue (dungarees).

The couple withdrew into the sedate seminar room where stodgy professors give oral examinations to nervous PhD candidates. On the wall, dozens of portraits of old academics stared outwards. One portrait, that of Prof. Charles A. Beard, the economic historian who was forced out of Columbia for political reasons during World War I, was in a place of honor. "Revolutionary Man from an Early Age," someone had written in chalk below the photograph of Beard.



M. Bokser

Richard and Andrea smoked the sacramental weed and together with the Rev. Starr, they re-appeared on the balcony.

There were no blood tests, no marriage licenses or speeches. Bill Starr said, "Andrea, do you take Richard for your man," and Richard, do you take Andrea..." and when both had said "yes," the ceremony was over. Starr said, "I now pronounce you children of the New Age." The couple kissed, then descended into the cheering throng below. The dancing continued.

"Satisfaction," by the Rolling Stones, on the record player. This had become something of a theme song for Fayerweather, and we all danced wildly, even as we knew the cops were moving in on our brothers and sisters elsewhere.

While we knew we were about to be physically removed, we were confident that we had won a moral victory and that political victory was within reach, too. Eventually, however, for safety's sake, we stopped dancing, and sat down on the floor,

Defense plans had already been elaborated. One group, about two-thirds of the inhabitants of the building, would be behind an unbarricaded door. Some would walk out; others would have to be carried. We called this "passive non-violent resistance."

The remainder of us, about 110, fortified our barricades. We wanted to make it as tough as possible for the cops to get to us. We wished to show our complete contempt for the presence of cops on campus. While a defense team of about 10 fortified the barricades, using assorted furniture, someone put

THE COLUMBIA STRIKE COORDINATING COMMITTEE NEEDS MONEY FOR THE ONGOING STRUGGLE---FOR THE UNIVERSITY EMPLOYEES WHO SUPPORT THE STRIKE, FOR PRINTING, FOR SOUND EQUIPMENT, FOR FOOD, AND FOR COUNTLESS BILLS.

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linking arms and singing freedom songs. The first men in blue broke through the barricade and lumbered into the room like monsters in a science fiction movie. They used the debris from the barricades to attack us. They kicked and cursed and used their blackjacks. They pulled hair and dragged people across the floor. No one hit any cops; all the ugly violence came from them. Several persons were struck on the head; blood flowed. Among those injured was Art Grosman of the Washington Free Press.

An officer strode into the room and said, "At ease!" The cops drew back, sweating and panting. Some of them were ordered out of the room, but in a few minutes the remainder started all over again.

Finally, the last of us were removed and dragged away and thrown into waiting police vans. The campus was deadly quiet; it was 5 am. Only later did we learn that before moving on the buildings the cops had charged at hundreds of students and faculty members who were observing the proceedings, or who were trying to protect us. In fact, most of the injuries were suffered by those outside the buildings.

Some of us went to look at Fayerweather Hall the next day. Cops guarded the building, but somehow we knew it was still ours.

We decided to meet as a group, and although the political battle, still raging, was the foremost consideration, someone suggested that the Fayerweather Hall commune acquire an apartment to carry on the spirit of revolution and love we had created.

by Allen Young

G. S. Uphams/LNS

OUR DEMANDS

1. Disciplinary action against the six originally charged must be lifted and no reprisals taken against anyone in this demonstration.
2. Construction of the Columbia gym on Harlem land must stop NOW.
3. The University must use its good offices to see that all charges against persons arrested at the gym site be dropped.
4. All relations with IDA must be severed, including President Kirk's and Trustee William Burden's membership on the Executive Board.

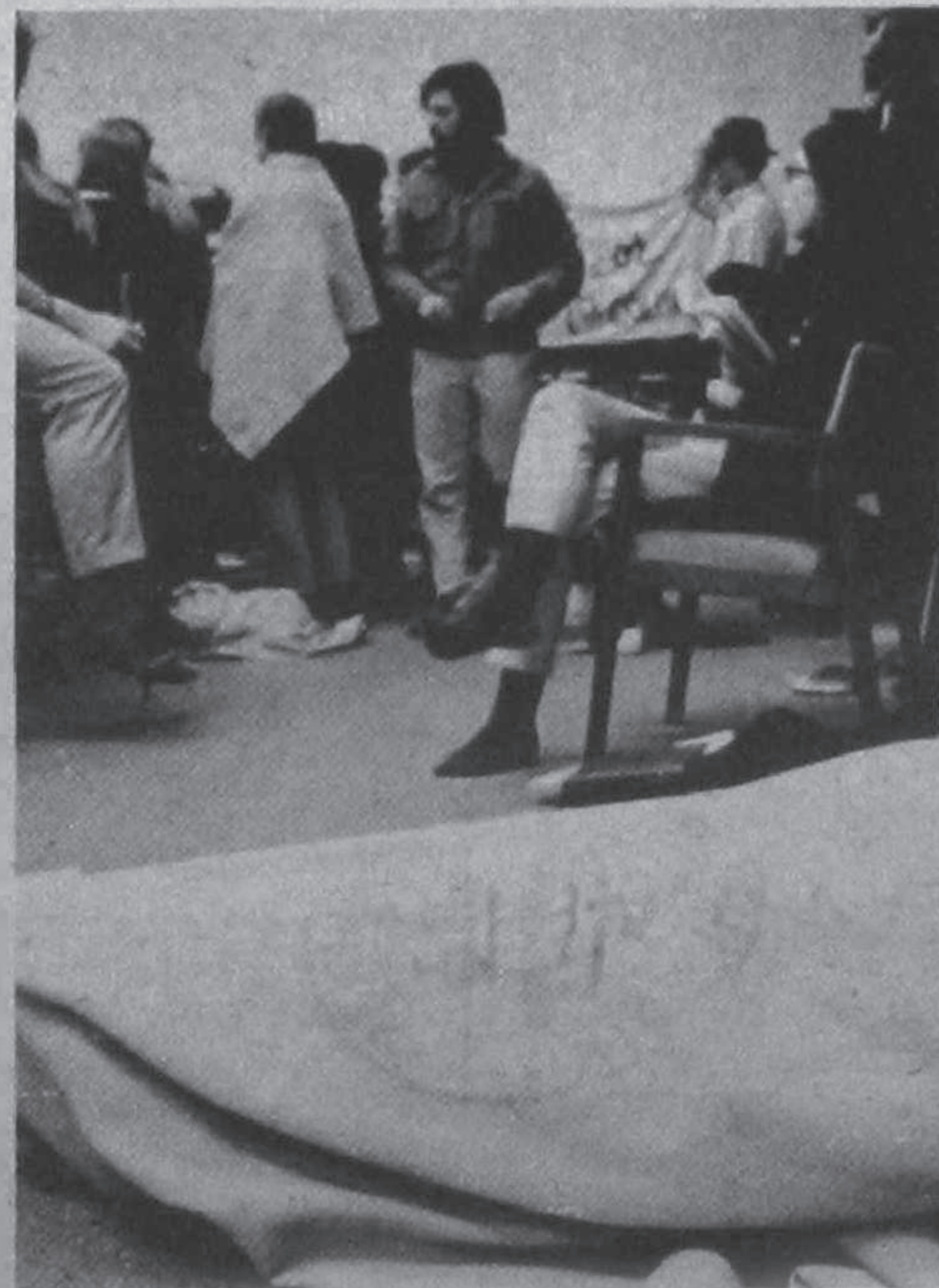
President Kirk's edict on indoor demonstrations must be dropped.
6. All judicial decisions should be made in an open hearing with due process judged by a bipartisan committee of students and faculty.

STRIKING COLUMBIA STUDENTS

Later a wedding procession marched throughout the campus, visiting the green-armband sympathizers who were vigiling on the sundial, and passing by each of the liberated buildings.

Much of this spirit of communal joy and love lasted throughout the next day, unfazed even by the mighty, ugly and brutal arm of the law, and unaffected by political arguments that sometimes caused tempers to flare.

On Monday, the final night in Fayerweather, Irwin Silber, cultural editor of the Guardian, and Barbara Dane, the folk singer, visited Fayerweather. She sang Cuban songs while he showed slides of Havana and the Cuban countryside. Shortly after midnight, news of the impending bust came and was confirmed. There was no panic.



Military Deserters Evict 'CIA Agent'

By Wilfrid Fleisher
Special to The Washington Post

STOCKHOLM, March 15—William Russell, who described himself as an editor of the U.S. Army, Navy and Air Force Times, was evicted from a press conference here today by American military deserters who charged he was "an agent of the CIA."

The press conference had been called by a group of 20 deserters to explain the circumstances under which Ray Jones, a deserter who returned to Frankfurt on Tuesday, was "pressured" by Russell to give himself up. Russell admitted he "convinced" the soldier to return to his unit in West Germany and accept his punishment.

Russell announced at the start of today's meeting that he had talked with the Judge Advocate General of the U.S. Army in Heidelberg, and that "any American who returns with me, or without me, between now and Sunday, will be given a considerable advantage or a reduction of his punishment."

William Jones, head of the newly formed American Deserters' Committee here, re-

plied, "There are no takers." He accused Russell of being an agent for the U.S. Central Intelligence Agency and ordered him to leave the meeting.

Asked if the group could prove that Russell was a CIA agent, William Jones said Russell had come here with records of each of the 42 deserters known to be in Sweden, which he could "only have obtained from American military authorities."

Russell told a reporter that he was here "to persuade as many American deserters as possible to return to their units." He told the deserters, he said, that he was not a CIA agent, but that "they were not being neglected by the CIA and there were agents among them."

At a press conference yesterday to explain his mission here, Russell charged that Sweden "is making political use of American deserters to discredit the United States."

Swedish newsmen called Russell's behavior "an extremely crude performance."

"The above story which ran in the Washington Post, March 15, gives esoteric hints of the harassment of the American Deserters Committee in Sweden. A more detailed account, based on personal statements of deserters and on a tape of conversations between U.S. agent William Russell and members of the U.S. Embassy staff in Stockholm begins to unravel the mystery. The following is a condensation of these documents obtained by WFP from the Committee."

Political asylum-- these words have been on the minds of many expatriates of the U.S. Army who have come to Sweden in the last few months. Men forced, by conscience and belief, to disassociate themselves completely from the policies of the U.S. government at home and abroad. Leaving the army was the only alternative to going to jail for one who was determined to follow his sense of right and wrong to its fullest logical conclusion. But the only place available for one to go and live without harassment was Sweden. And so, from Germany, Japan, Canada, England, Ethiopia and Viet Nam, the migration began. We now number 52 with a daily influx of new deserters. We have received much help from our Swedish friends. We realized, of course, before we came, that there would be many obstacles to face and hardships to overcome, difficulties in finding jobs, homes, and in assimilating into the Swedish society. These have been considerably alleviated by the aid received from the Swedish Committee. But regardless of the difficulties we met as newcomers, we were always heartened by the thought that within a matter of weeks we would receive our asylum. After all the months and years of military harassment and all the long anxious days on our way to Sweden, the idea of finally being granted asylum

was indeed a blessing, a goal reached.

As our membership grows, the U.S. government has become extremely apprehensive. Not that the few of us have seriously impaired the military might of the U.S.; but, with the growing moral unrest among soldiers and sailors in the U.S. armed forces, the very fact of a number of men living and working in Sweden with complete freedom from harassment by the American government, was a constant temptation to the large number of morally conscious soldiers. And so the U.S. government needed some way to mitigate the influence of the deserters in Sweden. First there were attempts to malign the deserters' characters. The United States army in Europe sent out reports that we were bums who were wanted for various crimes by the Military. Members of the U.S. press depicted us as young kids with no sense of responsibility, merely in a rebellion against all authority. Threats of severe punishment to men caught in the act of desertion were made. And still our members grew.

So the government attempted a different strategy. Ray Jones, one of the first deserters to come to Sweden, made a deal through a government agent to go back to Germany, where he painted a black picture of life in Sweden. This set the stage on

all fronts. Pressure was put on families back home to write letters appealing to their sons to come home. Some of us have received threatening letters. Others have been approached by strangers who wanted to meet them at out of the way places. Parents at home have been visited by strangers trying to intimidate them. Many of us have been followed. There have been attempts to infiltrate our organization.

In March the campaign reached a climax with the arrival of the U.S. agent William Russell born and bred in Mississippi. Despite

an open threat of abduction, Mr. Russell and his alleged secretary Miss Patton Lindsay were allowed to remain in Sweden at liberty to operate freely among us. It was necessary for us to discover their methods and tactics and the extent of the involvement of the American Embassy personnel in this affair.

In Stockholm's American Embassy apologists for the US State Department's intelligence activities in Sweden have no more adroit side-step or more plausible rationalization than those proposed by Arp, Russell, and the embassy

staff, then they might just as well come out with the truth. Let the US Embassy face the facts and have done with their subterfuge.

For example: On March 17, in a phone call to the Swedish Foreign Office, the US Embassy reported that an official of the US Embassy was pushed around, robbed of identification documents, and interrogated by a group of Anti Vietnam War Students. The US Embassy also reported that when Arp arrived at Jerum, there were a dozen students waiting in the apartment.



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DIRECTING MACBIRD

Andre Smegma

Rehearsals for this production of MacBird have been so full of catastrophes (abdication, withdrawal of backing, foreclosure, assassination, curfew, last minute dropouts) that I have more than once been driven to consult my I Ching to determine whether or not to go on. Each time, I got the same answer: in the face of great difficulties, withdraw. I generally do what I Ching says, but in this case I have flown in his face. Daily events have so cried out for a Washington production of MacBird that I have each time decided to push ahead. I suppose every successive catastrophe was only I Ching getting back at me, but this particular show had to go on -- here, now.

If I ever had doubts about it, it was immediately after Johnson's announcement. All of us watching were so stunned, that it was only three minutes later that someone called out, "Hey, what about MacBird?" I drew a big blank emotionally, and I wasn't about to try to figure it out in that moment of joy, so I shelved the problem for the night and got on the phone to get people out to dance on Pennsylvania Avenue. After a lovely night, I went to sleep.

For breakfast I had Bobby Kennedy's press conference. His first words were an almost exact quote from the end of the play:

-- Last night I sent the President a telegram which read as follows: Dear Mr. President,

I sincerely request a visit with you so that together we may work out the ways and means of restoring unity to this divided country, etc. etc. --

Without even having to think about the problem, the answer was there. Mac-Bird passé? Turn on the T. V.

At the next rehearsal, I announced my decision to continue, but several cast members weren't so sure. I'm still not completely clear on their thinking, but it was something about Johnson becoming a great man, we can't go against public opinion, the object of satire must be current, etc. The next day three cast members quit. I've asked each of them to write a piece for the Free Press stating their views, but I've had no response. I argued at the time 1) that the old fox wasn't gone yet, and we still couldn't be sure about a takeover in Chicago, 2) that the play was still about current American electoral politics, in an election year, with one of the major characters still running, and 3) that if LBJ was going to succeed in re-creating his image of himself as a man of peace, there ought to be someone pointing out otherwise. Since that time we have seen the Kerner report shelved, a bombing escalation publicized as a bombing letup, a peace offer delayed a month after "anytime, anywhere", an announcement that "I will not be a bystander" in the election after the previous "I will not spend one second of my time", and the emergence of old Hubert, who looks suspiciously like a stalking horse. Bobby's rhetoric has shifted to the right as his courtship of the machine has become more serious, and while I am of the opinion that Bobby is less "bad" than he looks, I am also conscious of an already widening credibility gap as the "Good Bobby" confronts the "Bad Bobby". Day by day, I Ching to the contrary, I find my decision to continue confirmed by events.

I did feel, however, that the play might be brought more up to date in its details. Barbara Garson was very cooperative in supplying rewrites (typed on the back of flyers showing HHH embracing Lester Maddox and talking about how the Democratic Party is like a big house. ("There's room for all kinds... my friend Lester is a good Democrat".) We've got a new ending in which MacBird abdicates and is proclaimed as a Prince of Peace, and we've got a MacCarthy-Kennedy fued as Bobby tries to use McDove as a decoy. But these rewrites are trivial in the light of the continued presence of the behemoth, coupled with the continuation of exactly those brutal and stupid policies which motivated the play in the first place. MacBird remains a relevant and incisive look at American politics and will continue to be so as long as political rhetoric continues to cloak the realities of the search for power.

The aspect of MacBird that has infuriated people is its implication that Johnson was in some way responsible for Kennedy's assassination. Even critics who have responded positively to the play have dealt with this point by citing necessities of the MacBeth plot. Garson doesn't really mean it, of course. Well, perhaps she didn't in 1965, but as Garrison's investigation of the assassination proceeds and as the resistance increases, it seems more and more likely that there is much to be covered up. The Warren report has been sufficiently decimated. There must have been more than one assassin. What is left to demonstrate is government complicity in the plot. All evidence currently points to an anti-Castro right wing paramilitary group, in some way associated with the CIA and with a New Orleans - Dallas circuit of people. If this is in fact the case, then the assertion of the play must be taken literally, and MacBird must be seen as an indictment of the first order. While all this burdens a basically light, entertaining satire with almost unbearable seriousness, the possibility must be faced that the implications are true. This production addresses that point: the only real items in the show are the guns which kill Kennedy. Those real guns on a fake stage mean -- this is for real, take it seriously.

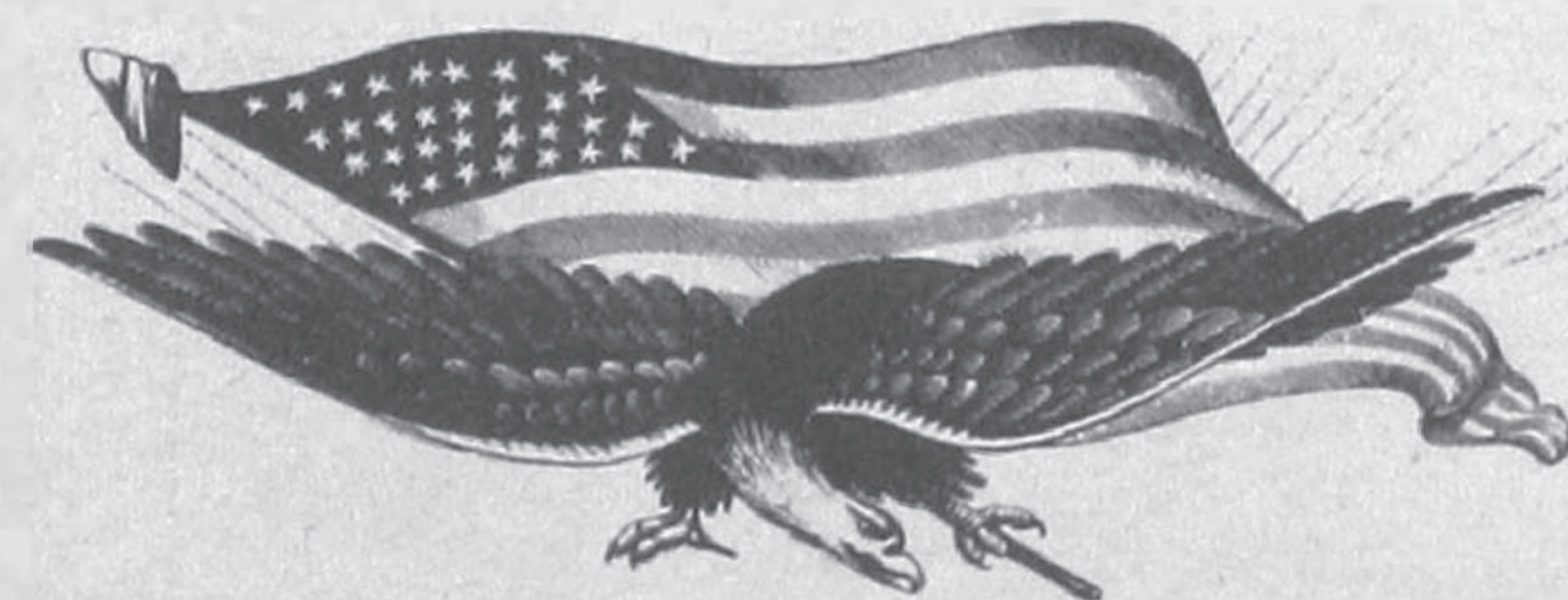
I doubt that America will ever be able (or allowed to) swallow the truth about the Kennedy assassination. Gar-

THE NEW GROUP OF WASHINGTON

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rison will be martyred for his hubris. That is why it is important for this production to make its viewpoint as clear as possible. Most of the audience will take it as lightly - or dismiss it - as they take or dismiss the rest of the play. I hope our intention will stick in the maw of the few who perceive it, as it does in MacBird's when he watches the play within the play.

MacBird in Washington is much like a play within a play. Public reaction -- especially that of government people -- will be especially interesting here. Will there be poor attendance at such a cause célèbre? Linda Bird will not come to see it. I wish she would. We will send weekly invitations to Lyndon. I wonder if Bobby will come. Or MacCarthy.

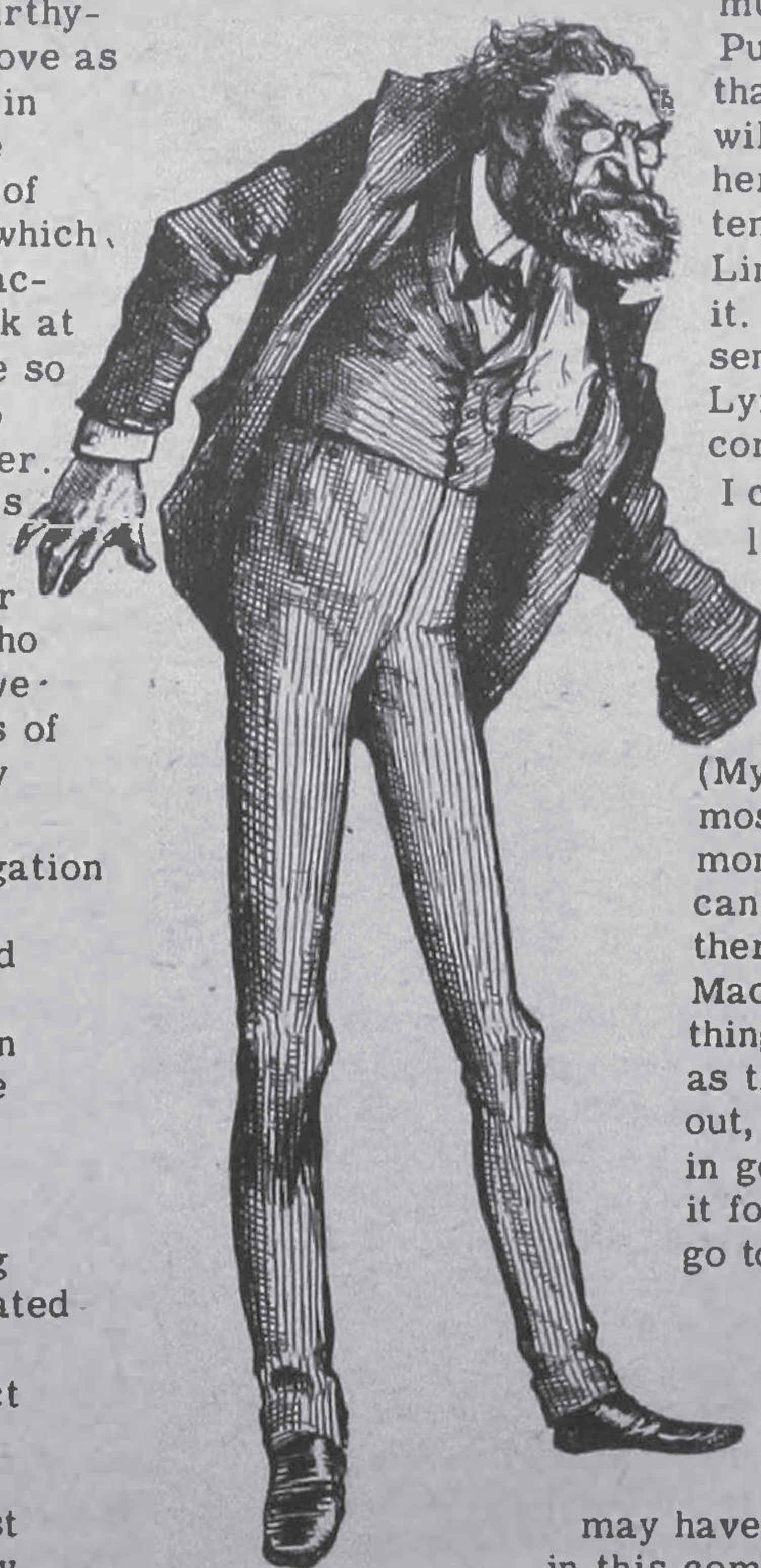
I can't imagine why anyone who lives in Washington would not want to see MacBird -- even if he thought it a bad play or a college joke -- two fashionable criticisms

(My god, considering the trash most people spend their theater money on, the quality argument can't really stand up. And there's no doubt in my mind that MacBird is the most exciting thing in town.) If the play were as trivial as people like to make out, I would imagine that many in government would come to see it for the same reason they might go to their college varsity show: it's always fun to see your friends spoofed on stage.

But I suspect it won't be taken as innocently as that, and that we

may have trouble finding audience in this company town. Time will tell.

Poor attendance at MacBird, if such turns out to be the case, might possibly be related to the same phenomenon which haunted the Federal Employees against the War drive: For every one who signed the petition there were two who were in sympathy, but who wouldn't sign for fear of losing their promotions, etc. Uptight Washington, one writer has called it. Attendance patterns will be interesting to watch. We are doing a job survey at the door. A democracy, I'm told, supports its critics.





Dear Sir:

We presume without question that all patriotic Americans believe that Dr. Benjamin Spock and his associates who oppose our country's policy in Vietnam should be prosecuted to the fullest extent of the law. Only a respect for fair play prevents us from advocating a well-deserved coating of tar and feathers for those political and social perverts. Still, certain well meaning housewives, who deplore Spock's politics, defend the doctor's contributions to pediatrics. We hope our evaluation of Dr. Spock's best selling work, Baby and Child Care, will prevent mothers from becoming influenced by certain subtle ideas within this innocent looking volumn that could rot our nation's moral fiber.

After reading this book, it does not surprise us that Dr. Spock applauds college students who practice civil disobedience. His casual attitude toward toilet training stands as evidence that he strives to create a generation of rebels. When he says that "it isn't really stealing" when a two year old takes something that doesn't belong to him, we begin to realize that parents who heed his advice may be raising future Bonnies and Clydes.

In a distasteful chapter entitled, "The Facts of Life", the Doctor writes that parents should actually tell three year olds where babys come from. His reaction to wise old institutions like the story that storks deliver infants, can only lead to more sexual immorality among our youth, while his iconoclasm may shatter concepts that many adults still cherish. We need some courageous journalist to reply: "Yes, Virginia, there is a stork."

Finally, we must consider evidence of a more subtle but no less dangerous nature. So many times does the word "red" catch one's eye on a mere skimming of the text, that suggestions that the Doctor is employing some sophisticated brainwashing technique may not be unfounded. We become fully conscious of the political propaganda hidden within this so-called reference book on child care when the Doctor refers to conjunctivitis as "pink eye."

Parents must reject advice from revolutionaries like Dr. Spock. Mothers need no help from books by "egg heads" to rear their kids. Destroy these insidious handbooks and look to grandmother and the friendly neighborhood midwife for counsel. However, if you decide to burn your copy of Baby and Child Care, don't forget to return your matches to a storage place beyond the reach of your little toddlers.

William Woods
(a letter sent to WEBN-FM radio, Cincinatti, Ohio)



Gentlemen:

One of the foremost characteristics of the cultural lower left community is its happy facility in believing what it is told, if what it is told is what it wants to believe. I have, after extensive investigation, found that the entire hip community has been roundly hoodwinked and hoaxed by various so-called "creative" rock groups and individuals. This has been escalating for the past few years. The conspiracy has now reached monumental proportions. When the whole finally comes out in the open, there will be red-faced hippies from coast to coast.

I cite just a few examples from my investigation files:

1. There is no such thing as "Acid Rock." All of these songs are 100% written compositions put together in the studios by professional Hollywood orchestra musicians, whose average age is 45 years.

2. Tuli Kupferburg is not Jewish, and that is not his name. His real name is Arthur L. O'Brien and he is only 27 years old. Not only that, but Ed Sanders is in reality a girl named Heloise Archbold, a graduate of Goucher college.

3. There is no such person as Frank Zappa. He is a fictional creation of Hollywood writers and producers (the same creative team that developed "Maverick" and "Cheyenne."). In public appearances, he is played by a character actor names Louis Dickstein. The Mothers of Invention are all played by Dickstein, using the well-known technique of overdubbing.

4. The Jefferson Airplane, Moby Grape, Big Brother, and most of the San Francisco groups are all actually one group, Buck Owens and his Buckaroos. All their tunes are recorded in the studio by this same versatile band. The various groups in their personal appearances are enacted by members of Explorer Scout Post 212, Los Angeles.

5. Jimi Hendrix cannot play the guitar. All his celebrated solos are actually Doc Watson banjo solos played backwards at different speeds through a Moog Synthesizer.

6. The so-called "mouth-harp" or harmonica does not exist. Little Walter is actually a moonlighting employee of the U.S. Post Office. They are all making those sounds with their mouths. The harp is a prop.

7. Eric Clapton is in reality Buddy Merrill, the lead guitarist with Lawrence Welk. His guitar playing is for real, but his voice, hair, and teeth are dubbed in. Ginger Baker is a former masseur. His drums are real but the sticks are dubbed in.

8. High-level decisions as to which underground rock groups will become national sensations are made by a governing committee consisting of Dick Clark, J. Edgar Hoover, Buster Crabbe, and the Executive Vice-President of the Clearasil Company.

I could go on, but I fear that revelation of any of the more shocking details might result in attempts upon my life. Therefore, I leave much unsaid, but exhort you to Wake up America! Stop being fooled. Accept no substitutes.

Yours for truth in packaging,

Ken Greene

THE NEW GROUP OF WASHINGTON -

1. Announces itself and declares its opposition to the cultural establishment in this city.
2. Declares its refusal to participate in or encourage,
 - symphonies
 - Patrick Hayes
 - The National Foundation for the Arts
 - Silly Wordsworth
 - Ballet
 - Howard Mitchell
 - The Hinckley & Brohel Gallery
 - Any Gallery
 - Museums
 - Arena Stage
 - Films that tell a story
 - Janus 1 and 2
 - Jazz
 - Charlie Byrd
3. Says that art is love happening in the streets on the corners around swimming pools in your sweetie's lap
4. Fights for these principles and asks all who will join with it to write us at 2604 36th Street, N.W., D.C.

Dear Pete,

...I have been locked up for 47 days now. I wonder how much longer this game with my parents is going to continue. There are some half-hip people here but they have been messed up on heroin and speed.

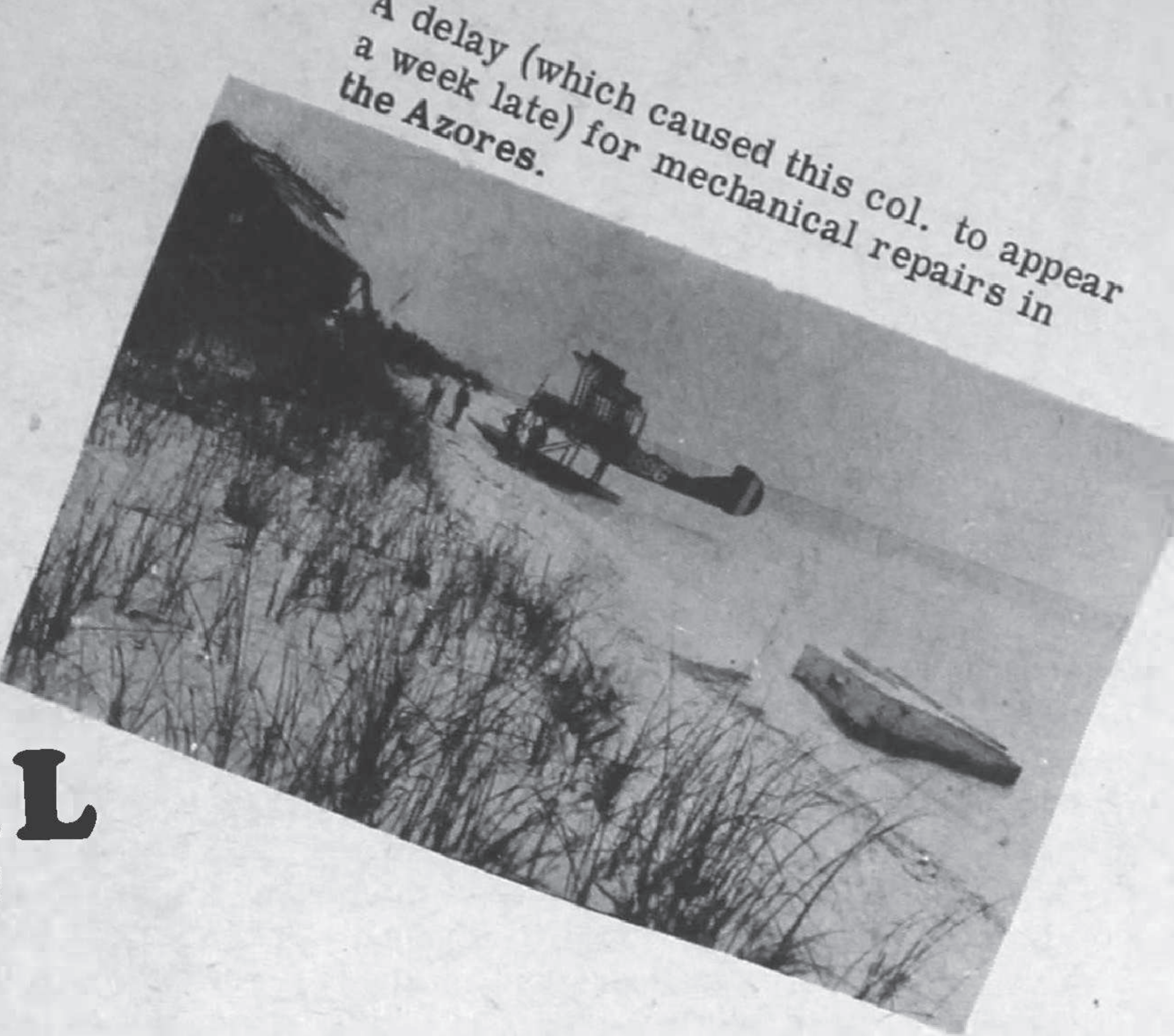
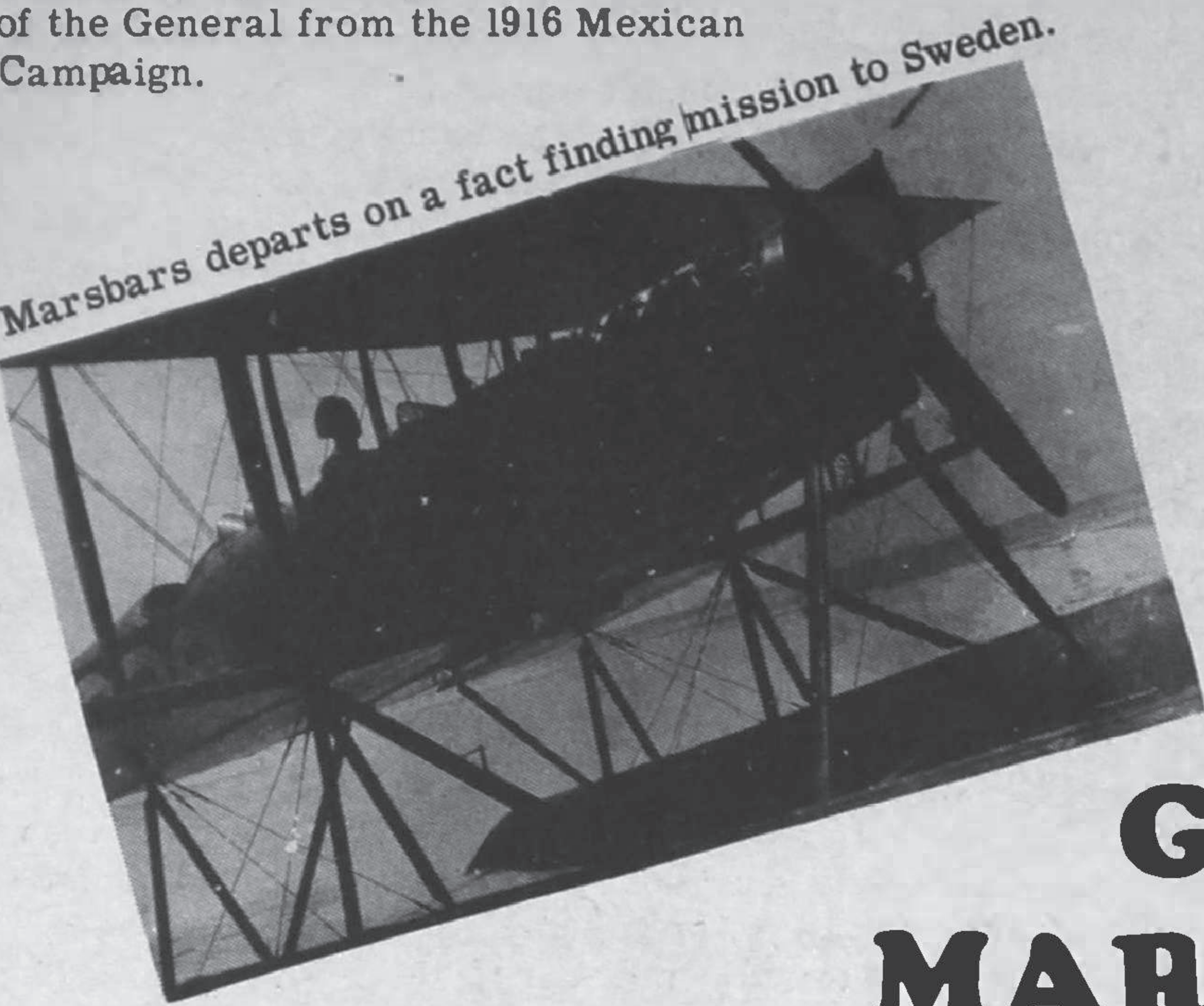
In case you have not been informed, my parents are trying to change me. They say, "This Hippie stuff has made you sick." Yes, it has made me sick. Sick to my stomach to think of how brainwashed straight people are! I have learned two things from this experience: How much freedom means to me and how much I love the scene...

Do you know if my letters are getting through to Fern Rosenberg? All letters are censored by my doctor, half of them probably never get out. Please send me the Washington Free Press. I miss the scene so much!

The Dying Dandelion

P.S. Please write back, my address is:
Pat Bienvenu, Seton Psychiatric Institute
6420 Wabash Ave.
Baltimore, Md. 21215

Photos by Sgt. Ewing, an old comrade of the General from the 1916 Mexican Campaign.



'DEAR GENERAL MARSBARS'

Dear Reader:

It's so good to be back after such a long stay! I see Joy has done her usual fine job of fronting for me. Well done, good and faithful servant-chick.

I find that many letters have piled up in my absence -- a situation I will try to remedy in a couple of weeks. Since the largest number is from soldiers anxious to "improve" their situation, I am devoting this week's column to the problems and possibilities of their going to Sweden.

I would appreciate hearing of any additional information any reader can supply on this important subject. I am indebted for the following information to several Swedish deserters and a courageous Swedish woman who personally flew this information to the United States and placed it in my safekeeping.

There are 52 American deserters in Sweden right now. They have formed an American Deserter's Committee, headed by William C. Jones, an ex-medic from St. Louis, Missouri. He was stationed in the Saar valley in Germany and came to Sweden in January, 1968.

If you want to get in touch with him, here is his address:
William C. Jones
c/o H.G. Franck
Kungsgatan 24
Stockholm C
Sweden

The American Deserter's Committee will help you once you are in Sweden. They'll get you a place to stay, they will put you in touch with the Alien's Commission and through their lawyer help you get a permit to stay and work.

Sweden has denounced the war in Vietnam as immoral and unjust. American deserters are welcome. Sweden is not a NATO country. Sweden is prepared to protect and help you and there is nothing US authorities can do to get hold of you once you are in Sweden.

Here is some useful information on Sweden:
Sweden is a rich, highly civilized, democratic country, politically stable, run by the social democrats since the 'thirties. There are seven million Swedes. Social welfare is extensive. Crimes are few, homicide almost 1/20 of US rates. Lately there is some unemployment, but welfare keeps unemployed people going. Sweden spends less than 5% of the total national income on defense, but 17% on welfare.

Money
American deserters automatically receive welfare money until they have gotten a work permit and found a job. At most you'll get approximately 20 dollars a week and housing subsidies of approximately 30 dollars a month. You'll get by, but no more.

Prices
On the whole, food prices are the

same as in Washington. Housing is far less. Cigarettes are expensive and so is liquor and gas. European cars are the same as here, taxes on cars are high and there is a strict safety control on every vehicle. Clothes are the same or less than in the US, styles excellent and quality high.

Education
All education is free. If you want to go to school, Sweden is the ideal place. There are more than 100 so called Flok High Schools, equivalent to junior colleges and which accept students of various ages and backgrounds. You can spend from one to three years in such a school, learn Swedish and prepare for university or higher vocational training. There are numerous vocational schools. Standard of education is high. To study medicine, psychology, education, civil engineering, architecture and a few other subjects you need very high marks from junior college. You get a monthly allowance once you're in school. Sweden is generous with scholarships. Most of them are given on need, not on merit.

Health care
Hospital care, all medicines, operations, etc. included, is 5 Swedish kronor a day, a little less than one dollar, which is reimbursed by the health insurance program. You are automatically part of that program once you start working. But if you get sick and can't pay at all, they'll take care of you anyhow.

Homesick?
You needn't be. Sweden is modern, advanced, and highly Americanized. You'll recognize brand names in any Swedish supermarket, feel at home in most coffee houses and recognize what they play in the discotheques. Every second person understands English, every third speaks it. The country is beautiful and empty. There are miles of empty beaches, beautiful woods just outside any city, and northern Sweden is one of the few,

if not the only true wilderness left in Europe. Great for hiking, camping, fishing - if you have nothing better to do.

The Swedes
aren't always easy to get in touch with. They seem quiet and distant, are serious minded and sincere. But once they know you, they'll do what they can to help you.

Drawbacks
The climate is lousy. Summers are lovely but short. Winters long, dark and miserable. Sweden offers little excitement; it's quiet, uneventful, well organized. You may find it boring. Swedes are concerned with morality (has nothing to do with sex morals). They care about what's right and what's wrong. They like people to be sincere, serious, opinionated. They have little patience with hippies, pot, aimlessness. Laws are strict but not enforced. First time narcotics offenders don't go to jail, but pot smoking is not acceptable. Communism is.



Yes
Girls are pretty and morals free, and age of consent is 15.

How to go to Sweden
Icelandic airlines one way ticket New York-Goteborg (southern Sweden)
in season (5/22 - 8/3) \$ 258
off season \$ 214
It's a 16 hours' flight according to schedule, often more.

SAS one way ticket New York - Goteborg
in season \$ 297
off season \$ 252
It's a 7 hours' flight
To leave New York by air for Sweden, all you need is a valid passport. No one checks on you when your leaving.

You don't need any permission or papers to enter Sweden, except a valid passport.

One way ticket from Munich (sthlm Germany) - Helsingor (northern Denmark) by train, second class is 27.50.
It's a 17 hours' train ride. You'll have to cross the German-Danish border. You can do that with (forged) military leave papers. That's what some of the deserters have done. Or you can take the risk of talking your way through, which is what others have done.

From Helsingor, Denmark, you take the ferry for less than \$1.00, to Halsingborg, Sweden. The ferry runs at least once an hour. It's a 40 minutes' crossing.

In Halsingborg there is no control whatsoever. You just walk ashore.

If you arrive by air in Goteborg or Stockholm, this is what you do: Take the bus (appr. \$2) from the airport into town. Ask anybody in the street for the nearest police station. Walk in and give yourself up. They'll take care of you from there on. If you arrive in Halsingborg, this is what you do: Walk into town, ask anybody for the nearest police station, and give yourself up.

You may have to spend a night or two in jail until the police have checked up on you and found you a place to stay. Conditions are bearable, the police, on the whole, humane and understanding. Ask in either case to be put in touch with:

Lawyer Hans-Goran Franck
Kungsgatan 24
Stockholm C

who is currently helping the American deserters get permission to stay and work in Sweden.
Bring some money with you, if you can. It isn't necessary, but it helps.
Good luck.



There's a United States of America that's a far cry from Mom, Apple Pie and the Flag.

It's the United States of America of The United States of America. (Hang in there; we won't lose you.)

The United States of America is the name of the most exciting new rock group around. And the name of their first album. It's also what their album is about. A gut level view.

One of an America that can't escape the light of day and hide behind the wholesome images everyone holds so dear. (Like the good old American Eagle.)

It's the America of turned-on people and turned-off people, and simply twisted people. And strange desires lurking behind upright, uptight facades.

In cuts like "The American Metaphysical Circus," "I Won't Leave My Wooden Wife for You, Sugar," and

"The American Way of Love," the lyrics will bite your head off. And the sound... well, it's something else: Electronic... a whole new thing... places where no one's been before. Synthesizers, distorters, unlikely instruments turned electronic. The music surrounds and lifts you, and throws you around a little, too.

The USA does strange and exciting new things to music and the music will do strange and exciting things to you.

It'll clear your head like a whiff of ammonia.

The United States of America. On Columbia Records®



CS 9614*1

*Stereo! Also available in 4-track and 8-track stereo tape cartridges

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An American levitation dream:

float the long tears of a cemetery,
a loaded century,
and circles of contorted trees
oddly mineral
lying around like loaded guns
we have accepted unhealthy ways
a vested interest
in death
we of the window world
looking out
at the Afro-dada children
at the Aztec men watching Arapeesh women
there is child slavery still

the Anglo-bratwurst children
lying around in their cages
are such a fine
bonemeal fertilizer
asphyxiating in lines
while their pederast
teachers
come at them
smiling
with candy sticks
o ring the bells
against the eight arms
of destruction
call up the phosphorescent
life of the waters
I hear the Incas are organizing

float the long ghosts of a cemetery,
the undead who have not lived
unnatural as perverted flowers
gashing the as hes
were these trees not so ineffectual
they would hold
the mal-aura

a body
dropped like a seed
into a hole
is better
if once he had
been
once worn a Mexican skull mask
with a crude cross on it
at the vernal equinox
proclaiming the dynamism
of being born
and of dying
if once he had written
on window walls in chalk
fuck you
dog of death
in life.

Anne Oswald



LT. KIJE: SKIRMISH

Kije fired blind
the night he did
not know was waiting with the dreams
who hid among the reeds and in
the towers of green heat across the fields
(he did not know the night
but knew the waiting

he had waited
all his seeming march)
and killed
three old women crouching in wonder
two children playing
and an old man saying his prayers
face bleeding into the sky

Kije saw his leeches trail
blazing through the teardrop dark
but did not know

did not know
until morning when the dead
were cleared away
and even then
did not know

that the red blooms
in the women's breasts
the faceless
priest the shredded children
grew
from seeds he planted in the dark of the moon

Paul Grant

Sometimes a devilish genie in me
half closes my eyes
lets my head rock from side to side
swings smoky blonde hair in my face
trails chantilly scented locks
over my sholders
Sometimes I feel so one with music
so in love with life
such a fluid senuosness pouring over me
so much need
so much longing
Sometimes I wish you could come to me
out of the deep blue
into my arms
to she who loves you
Please come back alive
Sometimes I think I can't stand it
I need you
take off that uniform
that keeps us apart
wrap me in a civilian embrace
and kiss away the longing

Melissa Garrey



On the flooded beach
the pallid sand
you kissed my hand
and touched my breast
and the lifeless lightless glow
of the dying cigarettes
a nimbus of non-light
for our souls
reflected only lust
another time
between the sheets
the cigarettes again
formed unknown halos
between our groping fingers
when morning crashed
a twisted shaft of sun
lay on the floor
and lighted once again
the broken butts
of two
dead
cigarettes

Patricia E. Joy

With apologies to Lawrence Ferlinghetti:

I am waiting to be processed,
And I'm waiting for a rebirth of wonder;
And I'm waiting for the Cherokee Nation
to reclaim it's birth right as a world power;
And I'm waiting for a universal draft
And a universal discharge;
And I'm waiting for the Cerebral Palsey poster boy
to throw away his braces and speak coherently;
And I'm waiting for the first American
off the moon to bring with him a little
of the magic of that world;
And I'm waiting for an anarchist to sneak in
the back door of the White House;
And I'm waiting for the President of the
United States to submit to a polygraph;
And I'm waiting for the Pope and the Protestants
to meet head on at the Greenwich meridian
only to find the Nation of Islam at their backs;
And I'm waiting for the Utilitarians
to find an argument for West Virginia;
And I'm waiting for the Diggers to love me;
And I'm waiting for each and every military compound
to be declared a bewilderment sanctuary
And receive a federal grant;
And I'm waiting for the American Dream to ejaculate
in the mouths of a billion willing weapons carriers;
And I'm waiting for a reaffirmation of
"Our lives, our fortunes, and our sacred honor",
And a rebirth of wonder.



JFK MURDER EXPOSED

By Pete Novick



Not since 1901, when President William McKinley was assassinated, has there been a trial for murdering the President, and today, public attention is intentionally being drawn away from such a trial.

Tremendous energy is being expended into nullifying Jim Garrison's plan for such a trial, and attacking his abilities as a District Attorney, and as a person. (There have been gossip column feature articles on his psychiatric record.) It seems that if Garrison's opposition wants to see the trial not go on, it does not want to see the trial go on. If they don't want to see it progress, they must not be too confident that their own theories about the Warren Report are sound. Because if Garrison can use the same evidence and follow it to a different conclusion, then the Warren Report will be seen as faulty.

Garrison's case centers around conspirators who have been involved in the planning of the event, and eyewitnesses. Often, the line between witnesses and defendants is thin.

Perry Raymond Russo has been one of Garrison's principal witnesses thus far. It was his testimony that identified Clay Bertrand as Clay Shaw. Russo stated that he was with Bertrand, Lee Harvey Oswald, and David Ferrie at Bertrand's apartment. The group discussed angle of rifle shots, availability of exits, and sacrificing one man as patsy, according to Russo. Escape routes to Mexico and Brazil were proposed, with Ferrie, the pilot, re-fueling in Mexico. It was suggested at the meeting by Russo that none of those present participate in the actual shooting, and that each be seen in public at the time of the shots.

Clay Shaw is an ultra-conservative businessman, the former executive director of the New Orleans International Trade Mart. He is charged in the conspiracy, and is reported to have been seen in meetings with Oswald and Jack Ruby. On the day of the assassination, he was in Los Angeles at the L. A. Trade Mart. He had written two weeks earlier and scheduled a visit for Nov. 22.

by the D. A. Garrison's assistant, James Alcock, stated "We got some very interesting questions to ask her. We know of several instances when she was with Oswald when he saw some of these conspirators. I don't see how any court would say her testimony is not material in this case."

Edgar Eugene Bradley is a case in point where there is a polarization of conclusions from the same available testimony. Bradley was seen on the grassy knoll by another witness, Roger Craig, who was at that time a Dallas deputy sheriff. Bradley denied he was there, and the Warren Commission states that Craig's testimony was unreliable. In fact the Warren Commission stated that no persons were present on the grassy knoll at the time of the shooting. Therefore, to prove by

photographic evidence or eyewitness that there was at least one person on the knoll, not necessarily even an assassin, is to refute one of the Warren Report's major conclusions.

The following is an interview Roger Craig had with the Los Angeles Free Press and Texas editor Penn Jones:

RC: I have no idea. -- Now, I want to say I don't think Oswald killed President Kennedy. I'm sure of it. I don't believe that rifle was ever fired; the shells found on the floor in front of the window -- I saw 'em -- they were laying, all the shells were facing in the same direction -- there was not one of them more than 3/4 of an inch apart. And I've fired many a bolt action rifle and I have never had two shells land in the same place.

FP: When you went up to the sixth floor of the depository -- you were part of the first group that saw the shells and the lunch bag -- did you see a big brown paper sack at that time?

RC: There was no big brown paper sack.

FP: How much later did the brown paper sack show up?

RC: It never showed up.

FP: In the Depository?

RC: No.

FP: What do you mean?

RC: Well, it wasn't there.

FP: Where did it show up?

RC: I don't know -- unless they went out and bought one. Because it wasn't there when I was there.

FP: Who's the deputy who testified that he got it there?

"...AND BRUTUS WAS AN HONORABLE MAN"

RC: I don't know. I was there with all of them, and I didn't see it. Maybe they saw something I didn't. I was also present when the rifle was found. Now this rifle -- there's no possible way that a man could lay that rifle between those boxes. He had to drop it in there. I'm six feet tall, and I couldn't reach down and pick that rifle out without climbing on top of those boxes and getting down in 'em by moving some of 'em to get to that rifle. And there wasn't a scratch on that rifle, and the scope was not one fraction out of kilter.

FP: Did you handle that rifle?

RC: Yes, I did. I couldn't give its name because I don't know foreign rifles. I know it was foreign made, and you ejected one live round from it. The scope was facing north, the bolt facing upwards and the trigger south.

But there was another rifle, a Mauser, found up on the roof of the depository that afternoon.

FP: A Mauser on the roof? Who found it?

PJ: I don't know who found it, but I do know that a police officer verified its existence. Captain Glen King, the Public Relations Officer for the Dallas Police Department, told a reporter that "The Mauser found on the roof of the Depository was a bit of momentary confusion." He stated that the rifle was dropped by a security officer.

FP: How do you know that? Has that ever been published before?

PJ: No. it hasn't. I know that because that reporter, Thayer Waldo of the Fort Worth Star-Telegram, told me that, in person.

FP: Do you know who owns that property -- the building of the Book Depository?

PJ: Yes, I do. B. Harold Byrd. He's a -- oh, a couple of hundred million dollars -- big oil man in Texas. He's owned it for a number of years. But the price went up tremendously

after the assassination. I think it will be destroyed. I don't think it will be there five years from now.

GARRISON RAPS TO PRESS

. . . my message is simply that the government does not have the right to lie.

If the government has the right to lie, it has the right to murder. And I can assure you, that any government which is able to get away with a lie, will get away with a murder. Because the name of the situation we have when a government is allowed to lie, with equanimity, is fascism, that's all it is, fascism!

And when you reach the point where you can have magazine articles, with men writing articles such as "The government has a right to lie," or "I'm glad the CIA is immoral," what you reach is a point of acceptability of fascism in certain areas. And I think it's a time to become concerned. Because that's what the Kennedy assassination is all about. And the fraudulent concealment of what really happened, that's what it is all about, too.

The fact is that some degree of fascism has arrived in our country. You recall that George Santayana said "those who do not learn from history are condemned to relive it." If we have not learned from our experiences before and during World War II, what fascism is, then we in time ourselves, will be condemned to relive the very history that they did. Because we are headed in that direction.

Fascism, just to summarize it briefly, is the kind of government you have when the government, although using populist phrases like bread and work, is really alienated from the people.

Fascism is what you have when violence, such as the assassination of the President, becomes acceptable. And fascism is what you have when a fraud perpetrated by the government is so powerful, that individuals and even many publications are afraid to oppose it.

Fascism is what you have when there is a question about what happens to the dissenter. The most important thing we have in our way of life, in our form of government, is the fact that the dissenter is usually available to survive, even when he criticizes the most powerful men in government.

But we have reached the point in recent years, perhaps because of the development of the industrial warfare machine that Eisenhower warned about, where major magazines and major publications hesitate to criticize the government. And before they take a position, test the wind, to see from which way it's blowing.

Truth becomes secondary, justice becomes secondary. Truth is whatever the government wants to be believed. And justice is whatever the government wants to happen.

We have reached that point. And I want to try and give you a few examples to show you. Now, what I'm going to say tonight, I am going to make short, because I know that you have a lot of awards to give, will probably not be liked by everybody here, but, if what I said was liked by everybody here, then I wouldn't be doing it right.

Because, I want to say things to you that are true, and when something is said that is true, the one thing that is predictable is that it will not be liked by everybody. It will be necessary for me to pick a few bones with the Great Society. These will be domestic bones, so it won't involve the war in Vietnam, or the use of napalm on other human beings, but it will involve the question of whether or not the government has a right to lie. Because our government has been lying to the people of this country now, for nearly four years.

Now our government is lying! And I want to give you a few examples. What the United States government did in the Kennedy assassination, and it was a well-planned assassination, involving a number of individuals as you will learn, I assure you. What the government did, was to practice two essential actions to conceal the truth of the assassination.

One was concealment of evidence and the other was destruction of evidence.

Now, examples of the destruction of evidence began with the burning of the autopsy notes by Commander Humes. Of course, one of the most important questions in the entire assassination was the question of the direction of the bullets.

Another case of spontaneous combustion occurred when a CIA memo requested by the Warren Commission, was accidentally burned while being Thermofaxed. This happened the day after the assassination occurred, in Washington.

The Federal agent who interviewed Oswald in New Orleans, a



WANTED FOR TREASON

THIS MAN is wanted for treasonous activities against the United States:

1. **Betraying the Constitution (which he swore to uphold):**
He is turning the sovereignty of the U. S. over to the communist controlled United Nations. He is betraying our friends (Cuba, Katanga, Portugal) and befriending our enemies (Russia, Yugoslavia, Poland).
2. **He has been WRONG on innumerable issues affecting the security of the U.S. (United Nations, Berlin wall, Missile removal, Cuba, Wheat deals, Test Ban Treaty, etc.)**

3. **He has been lax in enforcing Communist Registration laws.**
4. **He has given support and encouragement to the Communist inspired racial riots.**
5. **He has illegally invaded a sovereign State with federal troops.**
6. **He has consistently appointed Anti-Christians to Federal office: Upholds the Supreme Court in its Anti-Christian rulings. Aliens and known Communists abound in Federal offices.**
7. **He has been caught in fantastic LIES to the American people (including personal ones like his previous marriage and divorce).**

This handbill was passed out on the streets of Dallas the morning of the day President John F. Kennedy was assassinated.

gentleman named Quigley, burned his notes after the interview. Yet he belongs to an agency whose policy is never to burn notes.

The major landmarks on the grassy knoll area where the assassination occurred, have been changed. Signs have been moved, to make it harder for measurements to be made.

Another interesting example, of what the government has done is turn your attention away from the directions where the assassins came from, and cause you to look into another spectrum, another area.

I have to explain to you, before I go into this, so that you will understand, because I am about to talk about political ideology. And you don't know me, so I have to tell you that, I certainly don't claim any special merit in it, my political position is pretty much in the center-of-the-road. We need conservatives, obviously for stability, and of course we need liberals, too, because they give us progress.

But one of the particular problems in this case is that everybody is trying to impose their own political ideology on the assassination. For example, friends of mine who are conservatives, can't conceive of anybody but an extreme liberal killing the president. And friends of mine who are liberal, can't conceive of anything but an extreme conservative.

Of course, neither extreme has a monopoly on virtue and by the same token neither extreme has a monopoly on murder. And it just happens to be a fact that in this case, the President was murdered by militant members of the right wing. The main function of the Warren Commission, and the reason it was appointed, the main function of the Warren Commission was to conceal the fact that militant right-wing individuals had killed the President of the United States. And also to conceal the fact that individuals connected with the Central Intelligence Agency were involved.

Now, with this in mind, you can better appreciate that among the items of evidence destroyed, or changed, which is a form of destruction, is in Oswald's notebook. If you were to open Lee Oswald's notebook, one of the first names and phone numbers you see is General Edwin Walker's name. Has Walker there, and has his phone number. Now, when the United States Government got finished re-typing that name, into a memo, Walker had become Volke; now I'm just giving that as an example to show you how systematically everything that even touched the right-wing they either eliminated or concealed. It doesn't mean necessarily that General Walker is involved. But the point is, the United States Government was well aware of where the assassins were located on the political spectrum.

In the aftermath of LBJ's sudden shocker, a heated dialogue between Phil Ochs, folksinger, and Jerry Rubin, yippie organizer, took place on the subject of America, Johnson, Kennedy and the movement. Perhaps it was not untypical. . . .

RUBIN: The six-gun has surrendered; the machine will now move back into control of America's banks. Rationality will replace the sloppy hand. Kennedy, the mechanical consumer product, will replace Johnson, the existential gambler. And things won't be as interesting up there.

OCHS: The machine has never relinquished control; the six-gun is now fully automated. The yippie is a political child reacting emotionally, like an artist, armed with intuition and numbers, and therefore effective in the current madness. Perhaps the politics of acid. The yippie is the child and creation of the insane technological society.

RUBIN: Only an emotional child could react properly to this world. What can a grown-up Harvard professor say about napalmed babies? What can a rich man know about black poverty? I try to react to America like an emotional child. I am also angry. I am angry at a machine that does not ask why, that smiles, that shakes your hand, that feels no emotion. The battle in America is not between Johnson and Kennedy, or Democrats and Republicans, but between children and the machine. Kennedy represents the basic evil of America, not Johnson. Johnson was just doing all he could in his own way to live up to J. Kennedy's memory. I hate all rich bastards.

OCHS: You radicals are all alike, lashing out at the approaching armed tractor with yo-yo's. I agree with an essential part of what you're saying, but I also sense the machine is developing a rather apparent emotion, that of survival. The system is in a state of crisis and I feel there may be a surprising number of radicalized establishment figures ("rich bastards") who are responding to the lunacy of the times as deeply as we are. Many people are very mad, many are in a drugged stupor, and being a semi-yippie I'm hysterical.

RUBIN: OK, that draws the issue clearly. I do not want this system to survive. You do. I want to help destroy America's military domination of the world, and her cultural imperialism. To me the essence of America is viewing man as a material, not a spiritual, object. In other words, the Death society. America at her essence is irrational to man's freedom. Kennedy would rationally protect this irrationality. Kennedy is the enemy of the South American peasant, the Detroit black, and the dropped-out Long Island white teen-ager.

OCHS: Once again I essentially agree with you but I see a different pattern for the change. America must change the direction of its foreign policy and the character of its soul if it is to survive. The world at its essence has been historically irrational to man's freedom and we're just the new generation of actor-comedian-revolutionaries who get to face the impossible, but only worthwhile battle. I'm as unpatriotic as the next gut but I realize the revolution requires timing as well as militancy. Look before you leap and consider who else might be dominating.

RUBIN: Fuck your timing. Johnson quit because like you, he understands that the counter-revolution also requires timing as well as militancy.

OCHS: Johnson pulling back is either the noblest or the craftiest move he ever made. The advancing armies, panting on the verge of a major kill, pause and lift their visors to discover to their outrage that their helpless enemy has disappeared and joined their ranks through the night. Come back Lyndon, we need you.

RUBIN: Johnson hates Kennedy more than he hates Ho Chi Minh. He has robbed Kennedy of a Kennedy crusade. Johnson can now sit on the sidelines, amused. Both men have so confused their images with their heads that all they see is their images colliding in the media. And the whole charade is a technicolor movie distracting us, the yippies, from doing our thing.

OCHS: Yes, but it's a great movie, and I suspect we're all part of it, without our choice. In fact, we are probably creations of it. We're trying to kill daddy by our underground films, forgetting that Warner Bros. can still come up with Bonnie and Clyde. Yes, one hand on the creation of the new society, but perhaps another trying to keep horseshoes away from the cossaks.

RUBIN: The change in the faces of royalty have no effect on Yippie. Chicago will still be a theatrical stage, and we actors. The Democratic Convention still smells of Death. Yippie and black power are the only ideas left to believe in in America.

OCHS: The change in the faces of the party will in fact diminish some of the natural organizing power of yippie. Johnson is the great theatrical enemy to have; it is much easier to get people to freak out over him than the memory of John Kennedy.

RUBIN: But in four months Bobby as the established candidate will reveal his fanged teeth; he will oppose revolution in South Vietnam; he will salute the flag; he will attack crime in the streets; he will embrace Lyndon B. Johnson; he will condemn extremism; he will court the South; he will have you arrested for pot; he will joke on camera. Bobby is the polar opposite to our alternative consciousness, alternative culture. In Chicago the freaky, emotional, communal underculture will expose itself to Bobby's refrigerated mind.

OCHS: All presidential candidates are required to recite the defensive slogans of the corporation cold war; the question is what they actually do when in office. John Kennedy followed the natural political course, which was middle; Robert Kennedy will follow today's natural political course, which is moderate left. I'm not proposing to blindly follow the man. I'm leaving open the possibility that he is hip enough, and charismatic enough, and powerful enough to make a major attempt to reform an unworkable system. If he really has no intention of making a change, he will fall like any nearsighted bureaucrat.

RUBIN: Phil, please take your thumb out of your mouth! Don't swoon so soon! Bobby Kennedy believes in the corporate cold war with all his sawed-off soul. Bobby Kennedy has won your heart and stolen your head. Kennedy stands for the maintenance of property; we stand for the destruction of property and the establishment of community--never the two shall meet. The youth are building a real thing, and Kennedy is irrelevant to it. I suggest a five-month ban on the mention of Kennedy's name.



VS.



OCHS

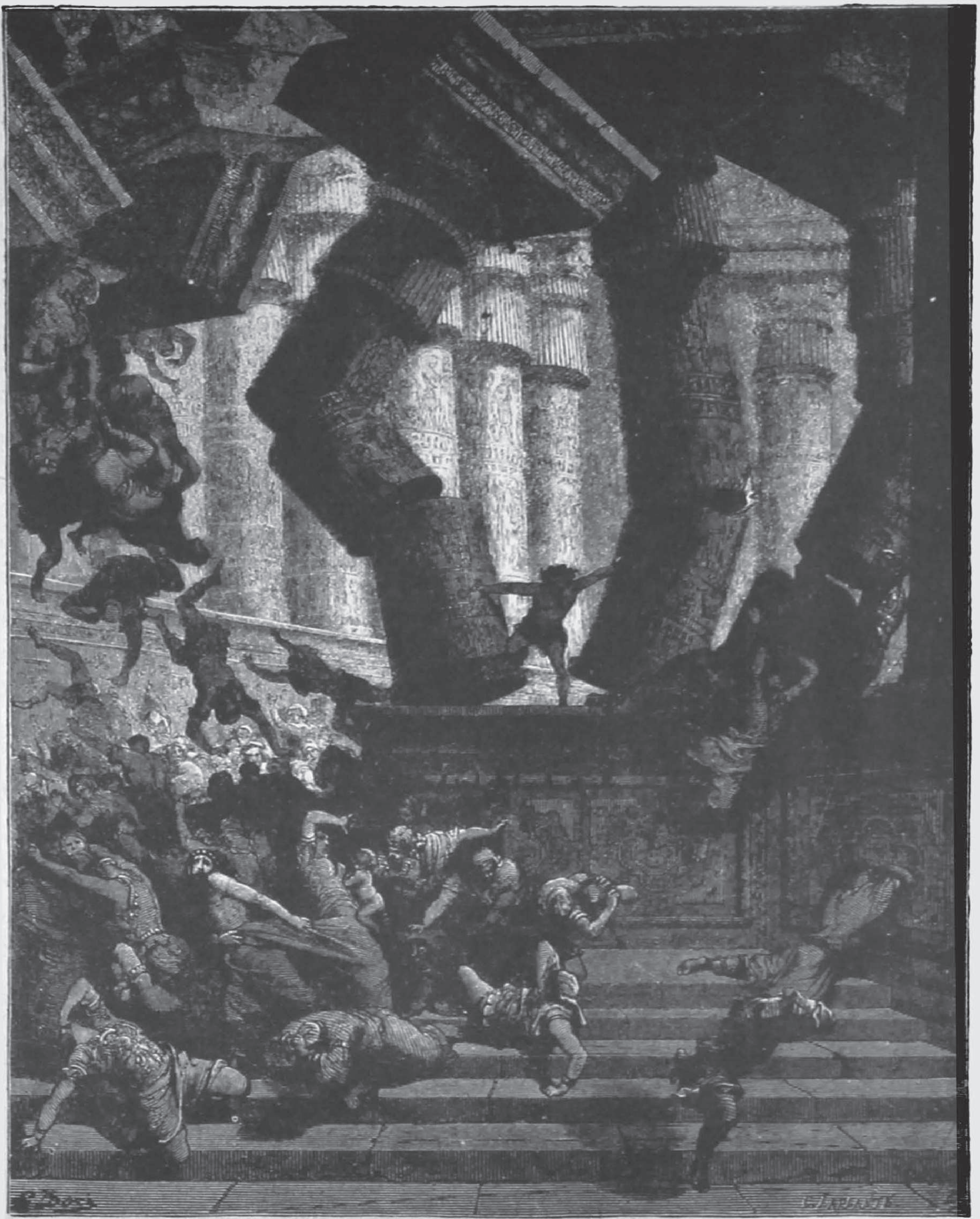
FALL:

Written Three Days Before Johnson's

Dropping Out Speech -- A Holy Act --

Finally

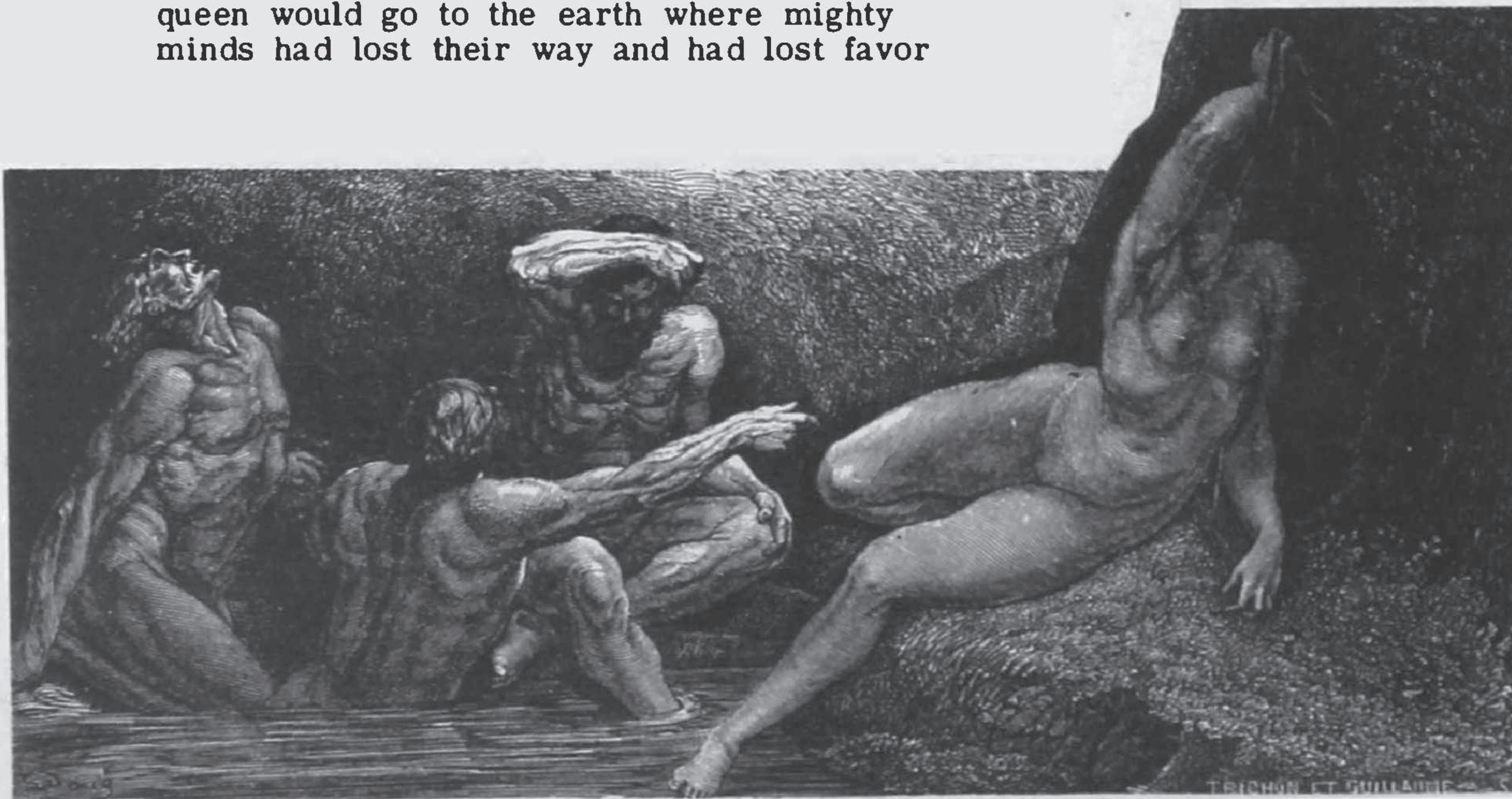
In the Olden Days, a king, if he could not do something, raged publicly in his weakness, he would go out into the yard and mass with bare hands mounds of rock and debris and having done this in utter rage and helplessness and love would shout, "I cannot do this, can't you see I can't do this, here I fail, here I fail." And the people would know and the court would dispatch men who could help and the king's mental-earth-debris would be lifted from an otherwise human heart and head and woe unto us this day for the king is arrayed in great splendor of a fabric woven by his lies and the monstrous deceptions of his age and it is so foul that only the king's true men -- those rare watchers and Avatars -- who know the way -- only they see the true fabric of the one mind and know themselves to be the body of Christ -- in Christ -- Christ-like and seek a common resonance of love total -- for that which is not total is doomed -- And all that which is negative is doomed -- And we-they see the danger and cry to heaven "Behold darkness is upon the land and the king's fabric is insanity for he has lost his way and dwells in the land of never -- and with him go many lost -- who we will meet later on -- Cannot you see him thrash his teeth under the ponderous oil being poured upon troubled waters for he is right and yet not totally right and so we separate and suffer. But this oil -- FOG -- is like the king's own fabric invisible, transparent and it is congealing now like drying blood and the stain grows bigger -- some few rise above it and come back to tell -- What must be in future is everyone rising above and none coming back -- finding enlightenment in departing -- Cannot you see the King's Debris, cannot you lift this moat from the eye of God? If not this empire -- this shell-armor ego -- is doomed and only the King of Heaven shall unravel this craziness. Ay and once the queen would go to the earth where mighty minds had lost their way and had lost favor



with the King and were buried, and she would throw herself upon their graves and listen to the beating of their Earth-Hearts and would pray for their souls and would be a link -- a vessel of spiritual light from the king through her into the Earth over the fallen forms of those who lost their way -- Look ye carefully into the Queen's eyes now -- Insane -- poisoned -- and when she lies upon the earth and puts her ear to the earth she knows it is only frozen ground -- There is no channel for her heart anymore -- heartless the ear freezes on the cold ground -- a hopeless, bitter spectacle, a spiritual nothingness, the final declining spiral that cries out to those who universalize God to live their time and conceive the future as a presence. "Dear God the king's mind is in ruin and he will not confess -- the people are too busy hiding to point him out -- he is the burner of Rome -- his queen now plants roses in a garden of death -- woe be unto this earth for worse is yet to come. For this king is the Death of the Western Sun-Son. We are the second coming." "All things fall and are Built Again and those that build them again are Gay." That which is not a total way is doomed. The Ultimate Limit is perfection, program that into your computer. Create your own Idea of where you can be real, when all of us have done this -- Paradise will be enough.

"All things fall and are Built Again and those that build them again are Gay."

-- The Angel Spencer,
The Eternal Family



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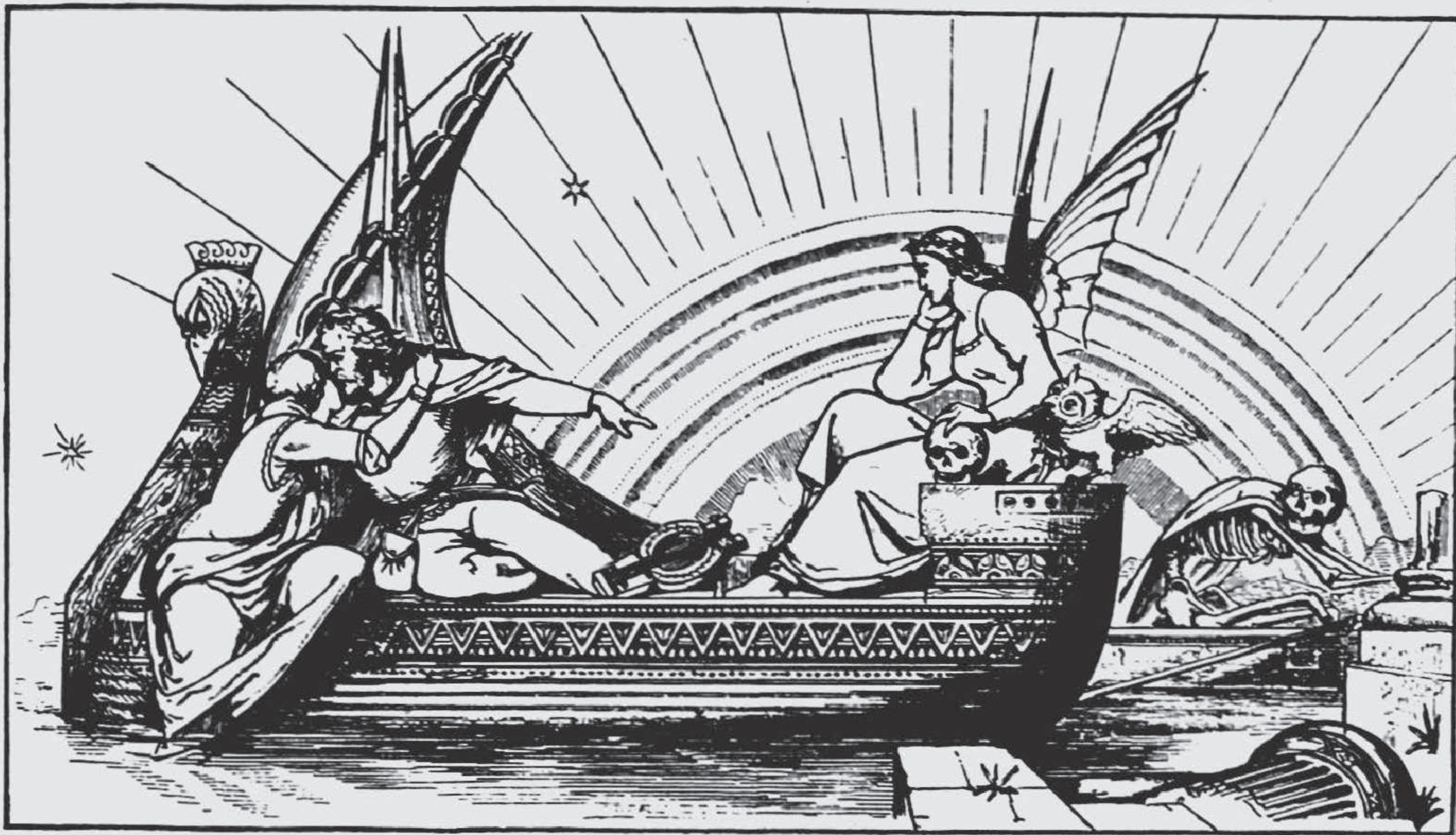
ANYONE INTERESTED IN FORMING SUCH AN ORDER WRITE TO THE WASHINGTON FREE PRESS, CARE OF INTO BOX 73

Written by the Angel Spencer

formerly Barton Heyman of Earth

Member of the family and World Savior

We know now. We move into Innerspace soon. Much Information of this in "The Future of Man" Pierre Teilhard de Chardin. From Omega Point -- Supreme Synthesis -- Universal centre are emanating radiations hitherto only perceptible to mystics. I will call this God, Jesus Christ is completing his vision. A God the Son - Christ, Holy Ghost within vibratory Creation -- emanating in the ocean or substratum Cosmic primal ocean through man and out his pores. That time has come for all men to become Christ. We can't get out through rockets. We must know truth and live it and soon unify so that we can leave Earth to its primordial dissolution -- as for all men they shall become as one. I could go on indefinitely but I want to share with you the events of the recent visit of the Eternal Family.



Several weeks ago there was parked in the rear of the Washington Free Press a bus, a yellow ex-school bus owned by the "Eternal Family." At that time consisting of David, Rueben, Michael, Thomas, Mary and Diane, when leaving they counted two more Barton (now the angel Spencer) and Audrey (now the angel "Bell"). David Samuels embodies the presence, essence and teachings of the Holy Spirit-Ghost of Christ. He is not long on self- (body) praise occasionally self proclaiming only that he is an unusual or groovy guy. The bus left for New York where they were met with considerable negativity -- then on to Boston and Mel Lyman on the Hill (The Boston Avatar) -- Mel just wrote a book "The Autobiography of a World Saviour" David felt that Mel had come to Truth and was moving from writing in the Avatar to expanding to Television facilities and global communications. (It is David's intention to establish in Berkeley; ask for "The Eternal Family" there.) David hoped to link with Mel and bring Mel to Berkeley, Calif., where we are starting a Christ Community based on love and trust. David went around to several places in Washington and gave this advice. The Roman Mask or Temple of Government is cracked to its very foundations get out -- out to the outskirts of Washington because the government is now going to thrash itself to death. Avoid Activism, politics and conspicuous free community behavior. The Government is going to bring the free community down -- busts, raids, suppression and complete intolerance. Because the free community is itself divided into different activities it will be further divided by those differences -- Avoid any negative activity -- Don't give your energies to negative demonstrations -- Be very wary of guerilla Theater -- you are moving in a dangerous direction and will bring down on your heads an equal and better armed retaliation. Politics will not save the situation, nor demonstrations nor guerilla activity. Mischief is already afoot -- why add to it? The generation of trust and love within a community away from ground zero is necessary. Virginia Beach area is a good location. "He that diligently seeketh good procureth favour; but he that seeketh mischief, it shall come unto him." "Resist not evil." Take your other cheek out of the city. "Let the Dead bury the Dead." Have sympathy for the drowning for they too believe they are doing right. Reality is Collective Subjective Reality, we are each others mind. Therefore if ye will, live new thought. Think anew, do not be enclosed by attachments of politics of hate -- Anything less than living God is a life act of self limitation. Know thyself which is not the Body so the body may dissolve in the Sea of Light. Resist not Evil. Pass through it, It is not real. Say yes and move on. Gather and 24 such wise men will form a basic community of life. Evil is made real by negating destructive struggle. You have powers within you that you haven't even dreamt of -- yet. When the Kings of the Earth resign their posts -- President -- The Pope -- it is a sign that agreement has ended -- "Sanity is a trick of Agreement."

Now as a so-called Community Pick up thy Bed and walk -- Don't be in any large city come Summer. Don't even be a Medic in this Battlefield of Crumbling ignorance. A cry has been heard in the Wilderness. For Christ's sake live for Christ's sake -- I was at the Sunday Be-in several weeks ago I didn't see much living Truth, a lot of self conscious and unconscious imitation of hippy-life-style. The Community is threatened by its own spiritlessness -- Washington is numbing you -- get out of it and cool your political factions and look for your prophets, Some of you are living Together few are being real together -- No. -- Avatars -- in Washington -- yet. Are we not all one? ONE DAY AFTER THE FAMILY'S departure -- The Riots BEGAN.

An Open Letter from an ex-Marine to Potential Cannon Fodder by Nick Juan Livse

Since my discharge from the Armed Services of the United States, I've found myself wandering from city to city looking for someone or something to which I could dedicate my services. Here I am.

As most of you know, Vietnam has a very rich cultural background, one that I won't take the time to tell you about for reasons untold. Nam is well talked about, largely because of the moral support that it gives the average service man. The fact that it's a mere 13,000 kilometers away is irrelevant; the fact still remains that they have the most complete array of dead people to pick your brother from, and that you can contact almost any disease from Crabs to Trench Mouth at no extra cost.

You all know the way to get a free, all expense paid trip, right? JOIN THE ARMY, NAVY, MARINE CORPS OR AIR FORCE.

So who the fuck am I to tell a free American citizen what to do? Good question. My sole intention is to bring to you, the public, the facts regarding Draft Resistance and the How To's of getting around the shitty situation.

Here in front of me sits a young man of 22, a person with a good mind and sound body. This young fellow is against the draft for various reasons. He is a liberal, with long hair, beard, and the like. Hence, a Hippie. Now anybody with long hair and a beard is a Hippie. Right And what is worse, a liberated Hippie!!!! This dude is by no means stupid. He has bounced around for many a day looking for a rare, exotic disease that no doctor or medic can find a cure for, with no luck. This screw ball of sorts is really uptight with the world so he freaks-out in the City Sewage Disposal Plant and lands in the Jug for inciting a riot. Why? 'Cause he's a fuckin' Hippie.' What better way is there to explain it?

Our Texas Liberal sees things in a different perspective than everyday common people. The hillbilly vegetable thinks that he's God because he has the power to take life from the young people of this Generation. LBJ, in his suit of Red, White and Blue, is leaving his mark upon the hearts and souls of a really majestic class of people. His follow-up of the Vietnam conflict is based on a personal goal he has set for himself. It is knowing this that hurts people in a sense. The government CAN'T be embarrassed. Good ol' LBJ can't save thousands of innocent lives because he might be put down, right? Bullshit! REACH OUT, GRASP HIS HAND. LET HIM SMASH YOU AS HE HAS SMASHED OTHERS.

We can't last at a rate like this. America is really going to hell because of our leader's personal goals. If there are enough bold Americans with the balls to let others know just what the hell is going on then we may survive this show of ignorance!

I am a part of a revolution that will never die as long as mankind exists.

You too may be part of this growing group of open minded, freedom loving people. Take a look at yourself in the mirror. Do you see what I see when I comb my hair or brush my teeth? Do you see a human being or is it a robot that can let itself shrivel and die like a flower in the cold?

If you're 19 or older, these next few lines are for you, unless, of course, you happen to be a spastic or in the booby-hatch.

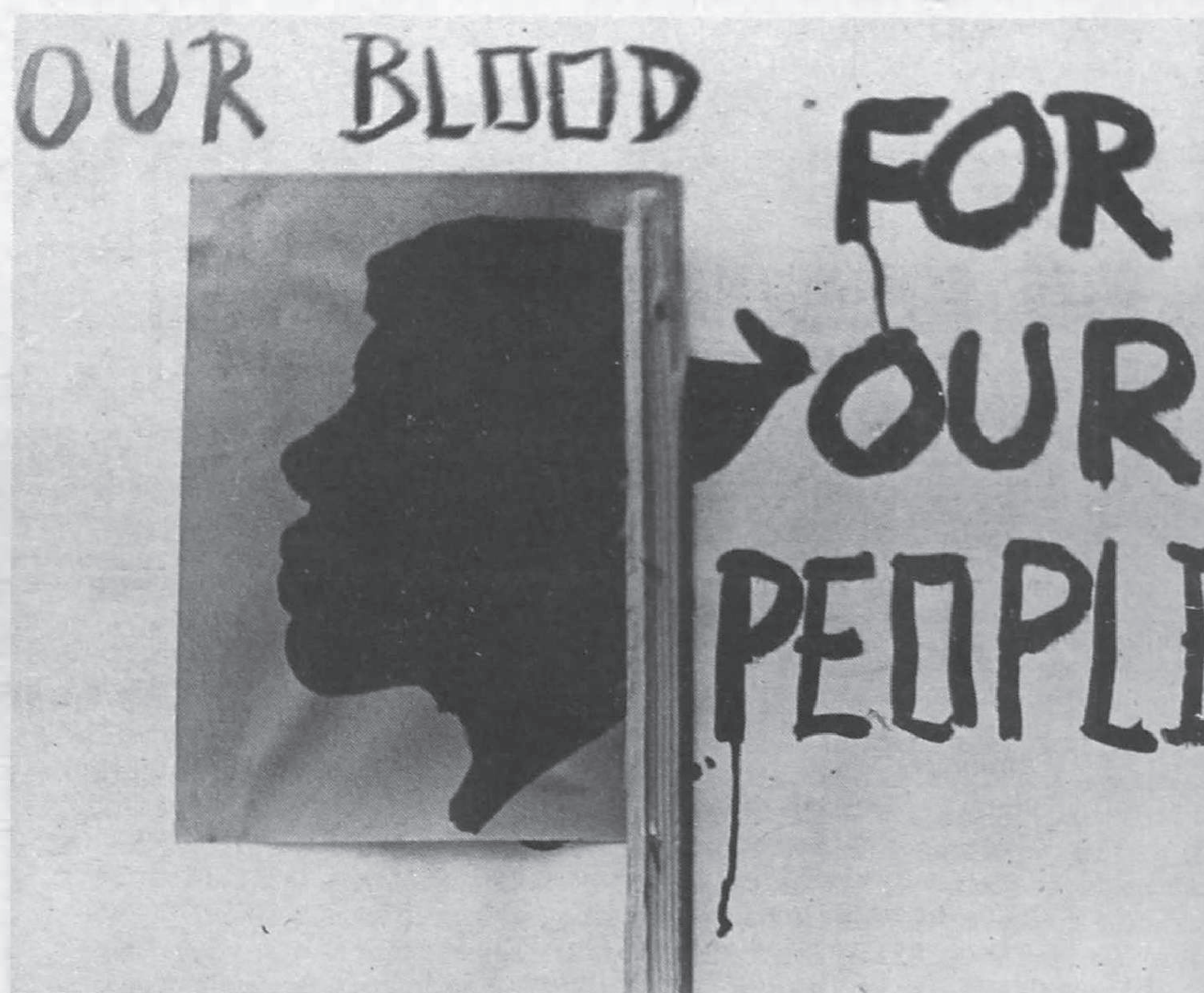
There are several publications on the market specifically for the draft resister. Besides Marsbars in the Free Press, there is, for example, 1001 Ways to Beat the Draft by Tuli Kuferburg and Robert Bashlow. This covers everything from mygrain headaches to misplacing your left eyeball. Even though you may find that you'll have to get Webster's Unabridged Dictionary just to pronounce the authors' names, in most cases you'll never get away from the "Green Machines' Long Arms." If you like the more personal approach to your problem you can contact the Washington Draft Resisters Union (628-2528). Take it from someone who knows" If you can't find anything better, get yourself busted on a narcotics rap!!





SNCC organizer Jan Bailey raps --
Joe Miles sings, "...this little light of mine,
'we're gonna let it shine..." -- as D.C. Black students
let it be known they're tired of this shit
from honkie draft boards.

April 26, 1968 G St. Induction Center



Photos by Mickey Proctor



A NARC IN TROUBLE

by Bill Mahon

NEW YORK, April 29 (LNS-NY) -- The Dutchess County sheriff's office had an undercover agent on the Bard campus for weeks. He was a Negro, working as a janitor. For weeks he mingled freely with the students, gaining a reputation to the point where he was sharing some of the students' pot. The Sheriff planned on hitting the Bard campus like a sheriff of the old West, riding in on his faithful pinto, Chevy, and apprehending the dangerous desperadoes. But, alas, a snarl has cropped up, before he can put the evil doers on trial. Seems his undercover agent got a wee bit too friendly with the Bard students, and there is a stand off at the moment: if the Sheriff does not pursue the pot charges, the students won't force prosecution of the agent for statutory rape.

This is an interesting moral dilemma. Should the sheriff abandon his agent for moral turpitude, and try him, along with the students? Might this have an unpleasant effect on the good burghers of Dutchess County: a trial in which the chief witness for the prosecution is a Negro accused of sleeping with an underage white girl? Wow! Stay tuned to your potline for the next move.

The word from your

FREE COMMUNITY DOCTOR

The two most effective contraceptive devices now in use are "the pill" (compounds in the non-ethynodryl family) and the I. U. D. (the coil, or intra-uterine devices). Each one has a few side effects. The pill may cause a rare thrombophlebitis (infected clot in a vein) or minor change in thyroid activity. The I. U. D. may cause cramps, bleeding between periods, or infections in 10-20% of women and is slightly less effective than the pill - but there is no schedule to remember.

Neither one is in the category of a dangerous medication. All women, chicks, teeny- and micro-boppers are urged to practice some method of planning to avoid pregnancy, particularly if they plan to be exposed to LSD or other hallucinogens during what could be the first three months of pregnancy.

Planned Parenthood offers very low-priced medical exams and prescriptions to all girls over 21 or over 18 and financially independent. There is little hassle. I don't believe they're too sticky about the latter requirement if you can tell them you have a job. They'll let you choose your own method, they don't give any sermons, and provide all services necessary. They are located at 1109 M Street, NW. You can call DU 7-8787 and make an afternoon or evening appointment.

For girls who don't meet the age requirements above, the FREE COMMUNITY doctor (yours truly), can help provide the names of low-fee private doctors who might be able to help. I can be reached via the Washington Free Press office (638-6377).

Please send any and all questions concerning health, drugs, or psychiatric matters to "Hippo Crates", c/o WFP.

We are interested in starting a synanon for addicts and ex-addicts (including A-heads and meth-heads) in this city. If interested, please send your first name and phone number to me care of the Washington Free Press.

Stephen Brown, M.D.



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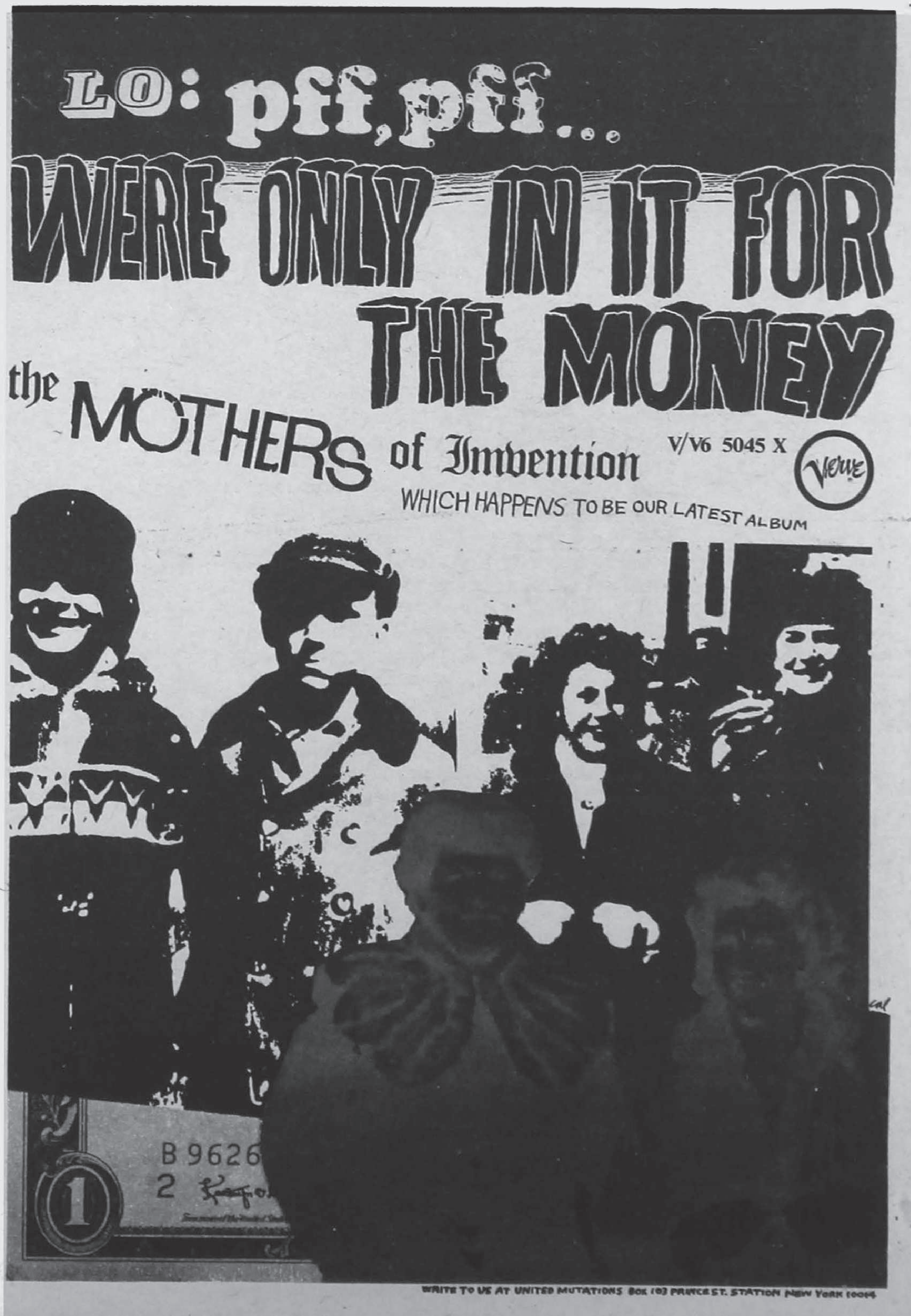
SCLC CALLS STUDENTS

The Poor People's Campaign of the Southern Christian Leadership Conference (SCLC) is making a national appeal to students across the country to join thousands of America's poor in Washington, D.C., starting May 27.

Rev. Dr. Ralph Abernathy is urging "all students who support this Poor People's Campaign of militant nonviolent action to join us in Washington as soon as studies and examinations permit. We especially need students starting May 27, when we will be building up our demonstrations and preparing for a great March on Washington May 30.

"Students in America, both black and white, have provided a great physical, moral and intellectual support for human rights movements in the past," Dr. Abernathy continued. "It was students who were the shock troops through the sit-ins, Freedom Rides, the Birmingham and Selma Movements. We are now confident that they will join their poor brothers and sisters of all races, faiths and nationalities in this Campaign."

Demonstrations in Washington are scheduled to begin May 20 after the arrival of masses of poor people from all parts of the nation. By the time of the large influx of students beginning May 27, the Campaign is expected to have escalated to a level of serious confrontation if the National Government fails to respond adequately to poor people's needs.



UPO vs BLACK WASHINGTON

Last week Frank Speltz interviewed two of the nine recently fired United Planning Organization employees. Below is an exact transcript of that interview.

Their names have been withheld.

A: I think that if you're seriously going to look at UPO (United Planning Organization) you have to look at UPO in three basic areas: connection with three elements: One would be the elements of the government structure -- Congress, the District Government, HUD, HEW, the Labor Department -- that's one section; then there's UPO internally as it stands from the executive director all the way down to the neighborhood worker; and then you have to look at the community. And probably by separating those three things you begin to get a true analysis of where UPO stands, especially in relation to the black people it serves in the target area -- which is primarily the black population.

It seems that the two directors who have been at UPO have had a strong connection with the first group (meaning HUD, HEW, the Labor Department, the District Government, and the Congress). So automatically you get that built-in connection. And one of the questions with UPO now becomes: how do you change that kind of focus? For instance, the first director came from the Redevelopment Land Agency and he was basically instrumental in relocating black people from Southwest -- so I'm sure that job had an impact on him in terms of the job he did in UPO. The interim or the acting director who took his place had a different approach -- he had a legalistic approach -- so therefore UPO began to project more of a fact-finding operation: you have to get the facts -- very objective. There wasn't any subjectivism there -- I guess that's the word -- it began to lose whatever humanness it had. And the third (the present director) has a very legal background. He has a civil rights backing -- at least he thinks we are still in the civil rights movement -- so that's what's basically carrying him -- you know, this whole civil rights thing. But yet he's connected with the Justice Department, HEW, Civil Rights Commission -- all these defunct agencies in terms of the black community who can't even get a Justice Department person to even come out and investigate any situation in the black community. What they will do is send the FBI out to arrest.

In terms of the internal operations the basic problem with UPO is that it has never determined what its role is. It doesn't have a philosophy. It doesn't have a working analysis of the target area that it serves -- if that's a good word: services. Its basic approach to the black community has been one of demographic studies, and then that's not true completely. But what I'm saying is that it has always tried to look at the community -- the black community, the target area -- as an objective thing that stands still and waits for UPO to come up with a program. Another way to say that is that it is not programmatically aware of the dynamics going on in the community. One of the most recent things that shows that is the recent rebellion which took place from April 4 through April 12, or whenever the troops left. So it seems to me that if you're really going to talk about UPO you have to talk about those three basic areas: the black community, UPO internally, and the other agencies, the other institutions that are operating with the District.

Now just to focus in for a second on UPO internally and relate back to the fact that they don't have a philosophy. One of the basic problems is that there is an internal fight within UPO that has been going on for maybe a year or two, I don't know, I came in on the middle of it all. I know it was there when I got there. And the whole question became one of what was community organization. People were having philosophical problems over what community organization was. And it seems like most of the people who were on the administrative level of the organization had had no community organization experiences, so they were just wandering in the dark in the sense of trying to come up with a definition -- at least a working definition of community organization.

Therefore it was very easy for Program Design Division to think that they had the best programs and that they should be the most powerful force in UPO. It was very easy for Planning Division to feel that they should be the most powerful force in UPO because they had the answers to the problems. Community Organization felt that it could work for reaching a solution to the problems, so therefore they should be given the chance to exist. And one of the things that's always been present in UPO is that it has been precisely the Community Organization and Services Division that has been fighting -- always finding itself in a very defensive position administratively in UPO.

And so the question about coming up with programs -- as recently the director said: come up with the programs and put them to work what he doesn't realize is that the context in which Community Organization is operating in is one of defense. They have never been able to just stand there and come up with the programs and work it out. What they have to do is send them up through the bureaucracy of UPO and have it commented on. And so there's always been that position of playing that game of writing up programs when if anybody is serious about community organization they know that you don't organize from a program. What you do is you organize from the dynamics that you find the community in. And when I say dynamic I mean the position you find the community in that you're going to organize. And you sort of have a better view and you have a better working relationship -- rather than coming in with the Community Organization Program (you are trying to "run a CO piece").

I think one of the biggest examples of the failure of UPO, and that includes the Community Services, the Neighborhood Legal Service, and all the other support components, is that during the summer of 1967 a group had been organized by the Housing Division to challenge the District Government in setting up the Model Cities proposal that was to be given to HUD on May one of 1967. The whole thrust was a legalistic thrust. They knew that the only way to challenge the

District Government was to go to court. So the community group that was organized asked the Neighborhood Legal Service to give them assistance. A lawyer was assigned to the group who went to all the meetings, who gathered all the data and interpreted that legally so that the case could be built. And the night before they were to go into court, the director of the program (who is now director of licenses and inspections) and the assistant director of the program came and said that it would be impossible to defend this group because it didn't represent the poor: there was one man who made over four thousand dollars a year. And so on the night before they were to go into court, because they didn't have a lawyer, people had to run out and find lawyers.

And fortunately American University or Georgetown University I don't remember which one but I know that Howard Rosenberg and a team of lawyers sat up all night collating the legal affidavits and legal documents that had been gotten together during this whole process and presented the case the next morning with their sleepy eyes. It became just an act instead of a legal case because the lawyers were up all night trying to get the case together. My point is that because of the fact that UPO has not determined what its role is in the black community, that it really cannot follow through with any initiative in terms of really supporting the people when they're ready to make a move. And I think that the whole question of the Model Cities example is instrumental in pointing out the fact that UPO cannot really follow through when the citizens begin to challenge a government agency that UPO claims is slated for institutional change.

B: I think it is very interesting that we look at where the directors came from, to look at the case that you just cited, of the challenge that you just cited of the District Government that had problems happening. Then one has to ask the question if UPO is not already a part of the city government has it not been functioning as though it were a part of the city government? Is UPO going to move from an unofficial position of being part of the government structure of the District of Columbia to an official position? It will not have to change any of its policies -- but it will only have to change its letterhead -- because in fact it's been acting as an arm of the District Government. Whenever citizens have gotten together and have tried to raise questions in one way or another they've been stopped and it's usually by UPO.

FRANK SPELTZ: I think the whole concept of social change funded by the power structure is a trick anyhow. It really is almost impossible for the power structure to fund anything which would seriously threatened themselves -- which would seriously seek redistribution of wealth or power. I guess what I'm trying to say is: has it ever been realistic to expect UPO to be other than what you describe -- an arm of the city government?

A: The question isn't whether that is unrealistic. What you have to deal with is the reality -- and one of the things is that UPO is a reality. And the problem becomes not whether we can do anything, but the problem becomes if it's presented in the levelist one, whether or not UPO will recognize that it has got to identify with the black community or come out with an action the community wants, or it's got to say that it's just another imposed institution of the black community and perhaps we might be one of the community's biggest targets. What I'm saying is this: that it's a fallacy when you say that a group cannot threaten even though it's established by the power structure. It's only a question of constituency.

A group with such a constituency is HARYOU-ACT in New York City or Mobilization for Youth. Of course they've both been investigated as, you know, detrimental programs. Detrimental is a great word now at UPO. It seems to me if UPO had gone about its business for the first few years and built a constituency, it wouldn't have to worry about whether the fight would be whether they could do something but whether they would stop it when they started doing. But you know UPO has never started doing anything in terms of building a constituency. You see, which is UPO got caught up in it that believed the guidelines of OEO which talked about maximum citizen participation -- which talked about going to a meeting, learning how to make a motion, learning Robert's Rules of Order, making a whole lot of paper, and making a quasi-decision in the sense of making a program decision. And that's the level it's really operating on.

The whole question of spending \$20 million to wage a poverty program -- you know there've only been a few areas where a real challenging thrust has come up. And when I look back at the UPO, the records meaning the minutes, you will find that there have been restrictive memos sent to staff -- to people who were doing those challenging organizations. I'm thinking of Southeast -- I'm thinking of the Model Cities -- I'm thinking again of the National Capital Housing Commission, which demanded representation of the MCHA board, and then the same room with the executive director (who was then the executive director of the thing) and other people who were really in there and they didn't want the tenants to get out. So that was shot down. I'm saying that there were people who were willing to use that past tense -- that were willing to move and able to move -- and in the poverty area for in the black community who had a political awareness where they could begin to challenge that has always been memoed out you know that the possibility of social change coming about vis-a-vis poverty program -- well it has a 45% chance, and that might be high.

The question becomes: UPO has never built an active constituency. What it has built is a passive constituency that consists of people that go to meetings and pass resolutions and make decisions about how much money this program gets and how much money that program gets. See I think that there is action organization and

passive organization. UPO has been historically involved in just passive organization. You know I'm thinking of the MCAC -- the neighborhood advisory councils -- you know things like that. I wouldn't even call them organizations but you know, groups like that. That's the way it's been.

And then we have to ask the real question: if you're going to ask the question of the system that really represents this country (this country can't even finance a good war -- the good war in Vietnam, the less so war on poverty -- we're losing that war too. It's all sort of in the same bag -- the money spent in Vietnam is lost. We're not recognizing the fact that we're going into peace negotiations but we're really going in there to tell the people we're going up.

The same thing is true of the poverty program. And it's not going to be too long before people are going to realize that because of the intensity of the personnel that is brought in, direct and to be used to sort of lead down the wrong path, it will become clear to the community. And all we were saying at the meeting April 18 is: why don't we start listening to the community and find what the hell is going on and see if we can't adjust our actions and our directions toward their ends and really speak to them instead of speaking to the community?

FRANK SPELTZ: What was the role of UPO during the rebellion April 4-12? That would tell a lot about its constituency.

It would tell anything about its constituency. It would only tell you something about the organization. You can't tell anything about a group's constituency from one particular situation. The real question is whether UPO had a real constituency before April 4. That's the real question: did UPO have a real action--you see that's the word we're looking for--or was it really a passive kind of constituency. It has a passive constituency, not an active one. One of the main reasons it has no real constituency is because it has no advocacy programs that call for action. It only calls for participation. You have to dig the words. The word participation does not necessarily mean action. They want people to come to meetings. If you go into the suburban programs you find that the biggest activity--and that's not action--that's on the staff level and anybody connected with the program. So the real question you have to ask is this, if UPO is a part of a war on poverty, you have to ask this question: how many people, whether it is 10 or 15 or 20, how many people living in Black Community has UPO precisely lifted out of poverty? And then you get your whole question answered about constituency. If you go to UPO tomorrow and ask how many people has UPO actually gotten out of poverty then you find their constituency. And that's the real question. And UPO will argue with you that we're not here to get people out of poverty--we're here to help you get out of poverty. So there would be kind of a semantical argument, a question of words.

B: I want to backtrack to your question about do we really think the system would finance a program that would really want to change the power relationships. I think that's a very serious question, and I would like to talk about it. Obviously the power structure is going to operate in its vested interest and at this point they think their vested interest is to perpetuate the kind of society that we have. For them to seriously talk about changing the power relationships, which is the way to get out of poverty or servicing people with food and shelter (and that's another kind of poverty--one could do that to get people out of poverty), then the power structure would lean towards doing the second if they would lean towards doing either of them. The critical question is: what the burden not to be on the program, on the people who develop the program, on poverty, anti-poverty workers (we keep saying poverty workers, it should be anti-poverty workers). The burden should not be upon people active in this program, the burden should always remain where it belongs and that is in the power structure.

People have got to start understanding, and I'm talking right now to middle-class Americans, whether you have 20 in your pocket or \$20 million in your bank. If your mentality is that this government is going to really do something about the basic problems of this society, the 80 million people who are at starvation level in this society--if we think that this job is going to be done by the government, then we've got some very serious looking to do to find the agencies that are developed to do this. And instead of making that little search, I would suggest that people start feeling responsible themselves for the problems that this society has, that people who are the victims in this society do not have to go through changes. It's we who live off this society that does this to people that have got the problems. And we who are having children to perpetuate this way of life we perpetuate the problems.

One thing I hope has become very clear in the last few weeks about UPO and that is its role in the rebellion, which was to act as an arm of the city government. During the rebellion the UPO centers became rood dispensaries for the city of Washington. And its whole role as an agency fighting a problem in society became subverted so that UPO became part of the oppressive class doling out food, as oppressors do to oppressed.

And another way that UPO has shown its role in the community the past two weeks is by firing nine people who were just a small part of a larger group of UPO employees who are raising very serious questions, only 300 of whom could make it to the 6th floor on April 18th. Where serious questions are being raised, they were being again challenged as being inappropriate, and the methods by which the questions were being challenged rather than the questions themselves. And so instead of UPO spending the past two weeks dealing with the problems being raised, they are dealing with why they fired nine people. And again UPO's role by its actions is being defined in the community, and even though it is not officially a part of the city government, it unofficially is acting as part of it. It will not deal with the real questions that it was given a mandate to deal with.

And so the role of UPO in time of a serious rebellion, in time of

day to day rebellions that are going on in the community, or in time of a people who are trying to go through the system's ways of changing the society, UPO's role is very consistent--it is always detrimental to the black community.

I think it is very important here to again refer to that word detrimental. When those nine people were fired they were fired not because they were detrimental to the black community, but because they were detrimental to UPO. And it's very clear that UPO sees its role as staying very rigid, very non-productive if not counter-productive and a role which the black community did not define for it but UPO has defined it for itself. If it had taken the time to develop a constituency, it could have become such a power in the city, that nobody could deal with it--the Breen Amendment wouldn't mean a thing--that it would have become such a force in the city by virtue of the action oriented members of the UPO population, that UPO would be untouchable. So instead of trying to develop itself in a posture of power it's always been in a posture of appeasement--in a posture of let's sit down and talk about it, a posture that society can deal with any problem--we just have to be rational and we have to do things in a very calm kind of way at all times. UPO has missed the boat--not because the government won't finance change--but because the people who make policy decisions at UPO didn't have the guts to say "we're going to become a power group in the city, and if we don't become a power group we're going to go out fighting, we are trying to become a power group--we're for the black community here in Washington and not against it." Instead UPO is going to fade away in the community--not in a posture of being an aggressive force for change but rather as a counter productive force in the city.

A: I think there should be two explicit points made: number one can be made in the form of a question and that is: how does UPO look at the black community? What do they see when they look out there? And it seems to me that they have not really been able as an organization to form any kind of opinion. It seems to me that the black community is very militant and UPO is trying to not get caught up in that militancy. That's the real question right there. UPO has not moved with the history of the black community--it has not moved with the events. And I think a lot of people want to get hung up on the recent rebellion. That does say something. But just the whole process of reaching to that point--UPO thought it could do like the other agencies, you know have a day off, and then go back to doing the same situations as though nothing happened, you know just a guy died, and so we're going back now. And we're going to push some more memos and things like that.

I think one of the most important things though of the demonstration that was held--or I'd rather say the staff meeting that was held--because we're not militant--the community is militant--there was a staff meeting held on that April 18th and UPO reacted to that very strongly. And the only point I want to raise around the nine people who were fired is a psychological point: I think that because the executive director felt he should fire these people that he himself did not have the proper analysis of the agency which he heads. He made an administrative act. He fired nine people because of two things: number one, he had the power to make that decision and number two, he saw the terms in the UPO employee manual that read that you can fire people that are "detrimental" to the agency. So he put these two things together since he wanted to get rid of people and he found a phrase and so he used that.

But what he didn't realize was the psychological effect that that firing was going to have on the employees. He didn't fire. In other words nine people were fired not people who were not working there can't identify with the attempt to identify with the black community. I think that UPO can't be able to identify with the cause, you know, of standing up for the black community and doing the other things you know, memos and writing up people and not doing anything for the Model Cities Program, and the urban renewal programs and all the other programs that should be down to the black community and then the community is not unique to the District.

And it seems to me that his biggest statement was not that you nine people but that the rest of you better listen to his administrative demands, better look at the manual which the community had nothing to do with writing (that's an interesting point too and should it's done is really established itself as an independent agency from the actions, from the psychology, from the desires of the community in which it serves--which is the black community).

And I think that one of the most basic points that has to be raised in this is that UPO hasn't even recognized that the leadership, the basic leadership of the black community has been organized as the Black United Front. UPO is not even officially a member of the Black United Front. I think that that is a very significant point, you know, that UPO has said that it cannot identify with the black community through the Black United Front. Even one of the high executives in the City Council is a member of the Front. And I understand that yesterday (May 3) when the Front had a press conference amidst the snarled refuse of the rebellion they sent a representative up there to observe the press conference but not to participate in it. And I think that's a very relevant question: has UPO as an organization that is serving the black community come out and identified with that struggle that people are involved in? The other question is do they know the 20 families that were burned out during the rebellion and have they done anything for that 20 families? the rebellion and have they done anything for that 20 families? I mean you know, just got them together and said: look this is what happened or tried to understand that what's going on? And I think another question you can ask is what is UPO's position, you know, the community is in basically a rebellious position--what is UPO's position to that? And that's the question that was being raised at the demonstration or the staff meeting on April 18 at UPO. If you are an administrator of UPO you will call it a demonstration; if you are concerned about the black community you will call it a staff meeting. The 300 UPO employees who attended, and especially the nine that were unilaterally terminated, emphatically called it a staff meeting. And you dig that!

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on the Dialectics
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by the Institute of Phenomenological
Studies. The Institute is now
offering recordings of
the major addresses from
the Congress. Recordings
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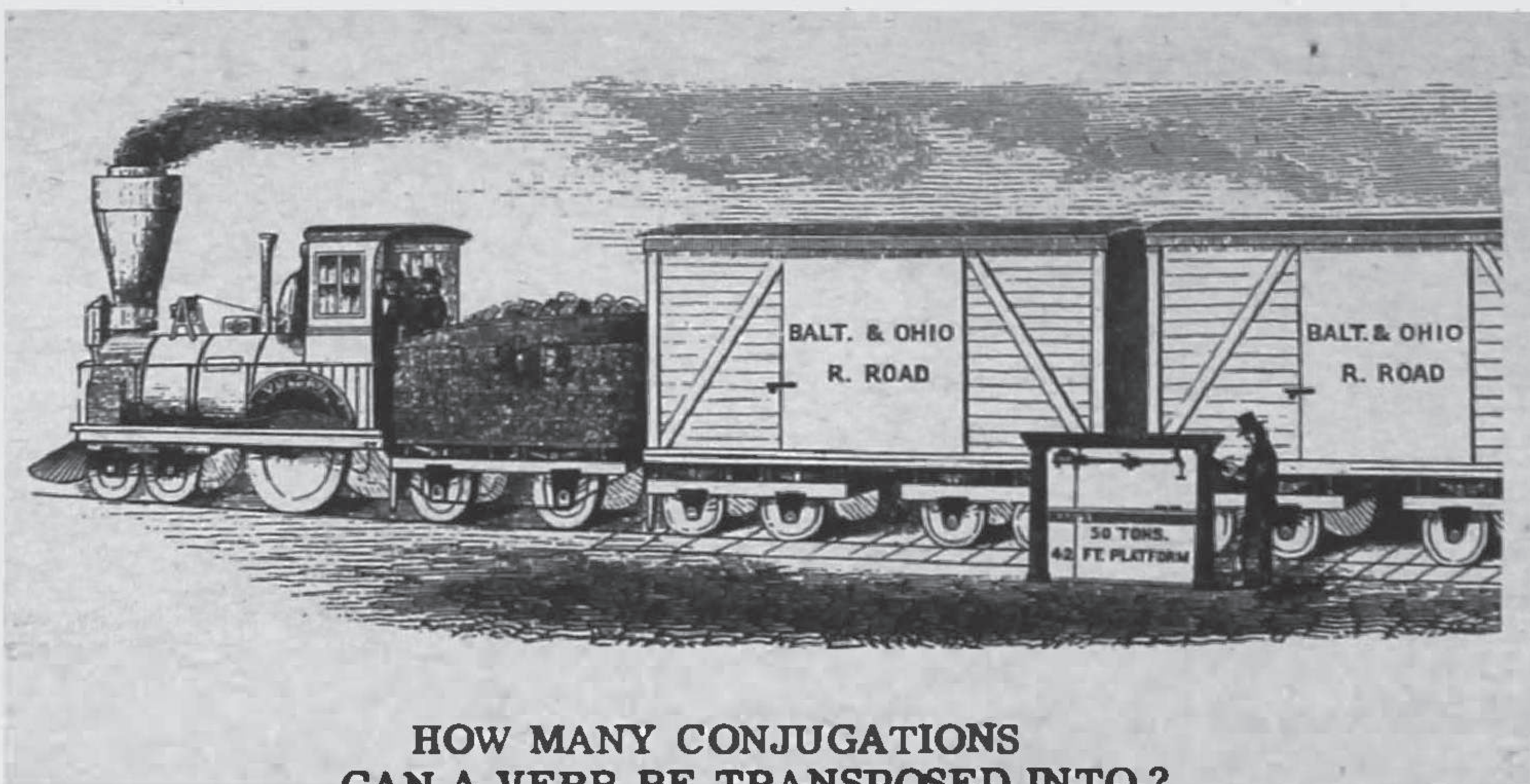
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self of fear and anxiety and very
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face and say, "MADNESS IS THE
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In an effort to aid in Campbell's "Final Solution" to the burgeoning "Hippy Problem", your City Government requests that you wear this armband whenever you are outside your own house. The police and other authority figures will appreciate your co-operation in identifying yourself as a "hippy". The sudden appearance of "hippies" under the guise of respectable citizens — i.e. wearing suits, holding good jobs, luxury apartments and affecting short hair — has made the establishment doubt its ability to preserve its sociological purity and, God forbid, even its basic ethic. In order to ensure the past and present way of life of us all — not to spill the applecart — we ask one and all "love children" to identify themselves, and clearly point out to the citizenry who the "hippies" are, whether or not they look straight. Wearing this armband will help openly establish our position as second class citizens and protect others from unnecessary contact with us.

To effectively wear this armband, hug the side of walls while walking down the street, making sure not to obstruct straight people who are entitled to exclusive use of the sidewalks and courtyards of our city. Cringe whenever spoken or transport, and be sure to only sit at the back of the bus. Whimper and beg for mercy whenever approached by the police; retain this baggie — finding it on your person will reassure the police they were right in stripping you.

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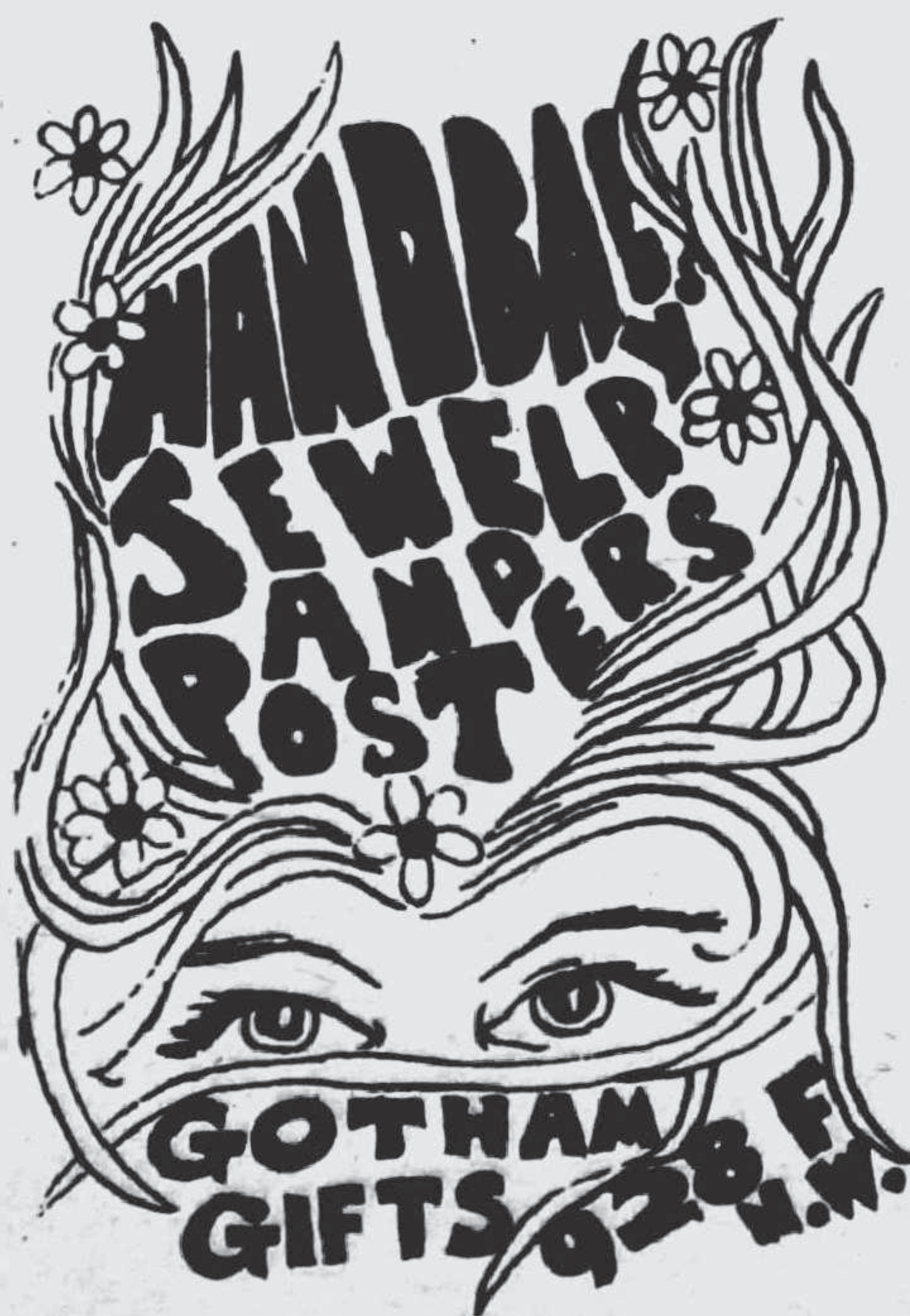
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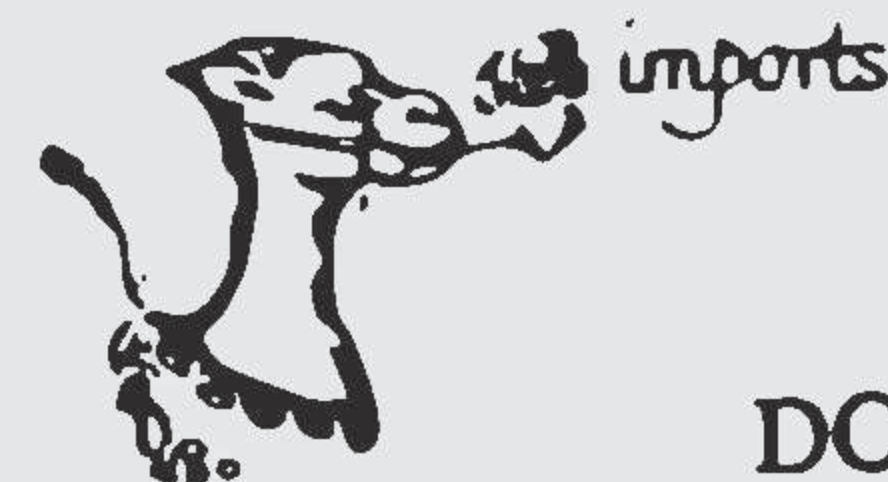
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WHAT THE HELL IS GOING ON?

THURSDAY - MAY 4

COFFEEHOUSE DISCUSSION "Twenty Years of Progress," Ben Avital, First Secretary of the Embassy of Israel, Jewish Community Center, 18th and Q Sts., NW, 7:30 pm, every Thursday, speaker at 8:30; \$1 admission includes coffee and pastry.

MACBIRD presented by Burning Wood Company, Thursdays 8:00-9:00 pm at Hawthorne, 5th and Eye Streets, S.W.; tickets \$3, \$4; reservations DIT-6100.

ART DIALOGUE between painter Adolph Gottlieb and art critic Andrew Hinkson, Carver Art, 17th and N.Y. Ave., NW, 7:30 pm, \$1.00.

FILM "Paris 1900" (Old French newsreels, early silent movies, etc); Smithsonian Museum of History and Technology, noon, free.

AMERICANS FOR DEMOCRATIC ACTION meeting to decide on resolutions and delegates to the national ADA Convention - interested parties and possible new members welcome. N.Y. Ave. Presbyterian Church, 1315 N.Y. Ave., N.W., 8 pm.

FEDERAL EMPLOYEES AGAINST THE WAR meeting to discuss future strategy at Lincoln Temple, 11th and R Sts. NW, 8 pm.

FRIDAY - MAY 10

FOLK MUSIC Sherry Griffin and Yank Rachel, country blues, 8:30 pm, Washington Ethical Society, 7750 18th St. NW, \$1.00, coffee house.

COFFEEHOUSE "Igman" at Luther Place Church, 18th and N Sts., NW, Fridays 9 pm - 1 am Saturdays 9 pm - midnight, live entertainment, discussion, art exhibits; anyone desiring to display their paintings or perform, come on down.

COFFEEHOUSE "Through the Gate" in basement of Capitol Hill Presbyterian Church, 201 4th St., S.E., 8 pm, entertainment; Saturday also.

POOR PEOPLES CAMPAIGN Dialogue of news and discussion about the campaign every Friday at St. Thomas More Hall, 4100 Rd. and Arlington Blvd., Arlington, 8:00 pm; public welcome.

"NEW CINEMA" a collection of short films direct from Lincoln Center - 9 new films from all over the world; Constitution Hall, 18th and D Sts., NW, 8:30 pm; tickets \$2, \$2.50, \$3.00 at Boxoffice Attractions, 6th floor, Warner Bldg, 13th and E Sts., NW, Circle Theater or Roth's Silver Spring Theater 347-3151, 347-3221.

MACBIRD, See May 8.

PARTY at 12 Underwood St., NE, (near No. Capitol St.), 8:30 pm, BYOB, 20-30 Club, for further information call Doris Reickel, RA6-3336.

SATURDAY - MAY 11

THEATRE "About Face", an original musical revue, Catholic University Theatre, 4th St. and Michigan Ave., NE; tickets \$2.50 Call LAD-6000, 1358.

THEATRE "A Raisin in the Sun" Howard University Players, the Aldridge Theater, 5th and Fairmont Sts., NW, 2:30 and 8:30 pm; 797-1517.

AUDITIONS for soloists for the Opera Society of Washington; for information and appointment call 298-8650.

MACBIRD See May 8.

CANOEING Meet at Fletcher Boat House, Canal Rd. 10:30 am, and paddle to Roanoke Island for a picnic, bring lunch; call Suse Ruge 474-7308 for further information.

COFFEEHOUSES, See May 10.

SOCIALISM DISCUSSION series presented by The Young Socialist Alliance, every Saturday, 3 - 4 pm 15 7th St., N.E., 846-2082 or 867-8039.

ARTISTS' WORKSHOP at the Igman Coffee House, Luther Place Church, 18th and N Streets, NW, 1 - 6 pm. For more information, call 697-1777.

FILMS "Who Owns Tony Fargas?" and "Ages 10 to Adult" presented by Washington Peace Center at 1323 New Hampshire Ave., NW, 8 and 9:30 pm; each showing followed by discussion and coffee, free.

SUNDAY - MAY 12

SERMON "A White Invitation to Black America," Dr. Demetrius Howlett, All Souls Unitarian Church, 16th and Harvard Streets, NW, 10 AM, recorded sermon of Martin Luther King, pastor.

COMMUNITY WORSHIP CELEBRATION, Igman Community, Luther Place Memorial Church, 18th and N Streets, NW, 1 pm, recorded sermon of Martin Luther King, pastor.

WASHINGTON FREE COMMUNITY Assembly will meet in Meridian Hill Park at 4 p.m. Bring food for the picnic which will follow the meeting. (from about 5:30)

MACBIRD, See May 8.

TODAY IS MOTHER'S DAY, call your mother and tell her that you've been expelled from school and drafted, also that your girl friend is pregnant and you've grown a long beard and joined the Communist Party. Dear old Mom will love hearing from you.

KICKOFF DAY for National Welfare Rights Organization to counterattack the new and brutal anti-welfare bill. They will be going to churches to appeal to the rest of the mothers to aid welfare mothers in protecting their children against the effects of the bill. For more information call George Wiley or Ed Day at 462-8804.

HIKING with the Wanderbirds Hiking Club in West Virginia; board chartered bus 7 am, at 12th St. and N.Y. Ave., NW, bring lunch, fare \$4.50; reserve with Frank Sheehy, 338-9491.

POOR PEOPLES CAMPAIGN Dialogue of news and discussion about the campaign every Sunday at St. Mary's School, 1200 Annapolis Rd., Landover Hills, Md. 4 pm; public welcome.

MONDAY - MAY 13

DINNER THEATRE, Noel Coward's "Private Lives" at Evans Farm Inn, McLean, Va.; dinner begins at 6:30 pm, curtain at 8:30 pm; thru May 15, 356-3048, 356-2163.

MEETING Hearing Committee of Americans for Democratic Action; meeting 8 pm, at 1346 Connecticut Ave., Room 511; everyone welcome.

SYMPOSIUM "Art and Technology", Corcoran Gallery of Art, N.Y. Ave. and 11th St., NW, 8:00; Walter Hopps, director of Wash. Gallery of Modern Art, Douglas Davis, art critic, and others.

TUESDAY - MAY 14

DINNER THEATRE, See May 13.

DISCUSSION AND SOCIALIZING, Dr. F. Brydson Peterings, professor of philosophy, Morgan State College, speaking on the significance of the Danish resistance against the Nazis, Pottery House Coffee Shop, 1858 Columbia Rd., NW, 6:30 pm; \$1 includes coffee.

POOR PEOPLES CAMPAIGN Dialogue of news and discussion about the campaign every Tuesday at N.Y. Ave. Presbyterian Church, 1315 N.Y. Ave., N.W., 8 pm; public welcome.

JAZZ, New Thing Jazz Workshop, St. Margaret's Church, Oso, and Belmont St., NW, 8 - 10 pm, \$1 includes coffee.

WEDNESDAY - MAY 13

FILMS, "American Folk Art" and "The Coopers Craft", Smithsonian Museum of Natural History Auditorium, 4 pm, free.

DINNER THEATRE, See May 12.

COCTAIL PARTY presented by "The Swingers" for single, professional people aged 21-40; call 906-0225 for time and place.

SQUARE DANCING, open, intermediate level, every Wednesday at Luther Place Memorial Church, 1228 Vermont Ave., NW, 8:30 pm, come with or without partner, American Youth Hostels.

Vietnam, Washington Montessori Committee in End the War in Vietnam, meeting every Wednesday at St. Stephens Church, 16th and Newton Streets, NW, 8 pm; public invited.

THURSDAY - MAY 14

COFFEEHOUSE DISCUSSION, "The Republicans" - representatives for Richard Nixon and Nelson Rockefeller, Jewish Community Center, 18th and Q Sts., NW, 7:30 pm every Thursday, speaker at 8:30; \$1 admission includes coffee and pastry.

MACBIRD, See May 8.

PHOTOGRAPHY CLASS, Free lessons in picture taking each class a lesson in itself, 8:30 pm at Georgetown U., White-Gravener Bldg., Room 202 (Main Campus, 37th & O Sts., NW) for further information call Don Cameron, 666-2627 (days).

DISCUSSION - DEBATE "Fair Trial and Free Press" Justice Paul Reardon of the Mass. Supreme Judicial Court and Clifton Daniel, Managing Editor, N.Y. TIMES at George Washington Univ., call the school news bureau for time and location.

FRIDAY - MAY 11

WEEKEND RETREAT farm near York, Pa. meet at 7 pm at Luther Place Memorial Church, 14th & M Sts., NW, bring a sleeping bag and \$5, return Sunday morning, reserve with Anne Tracy, 467-1277 or 247-6473 before May 12 if possible.

MACBIRD, See May 8.

FILMS, Student Films from U.C.L.A. (sen. youth, politics and other topical subjects) James Thomas, Connecticut Ave. and R St., NW, tonight and Saturday at midnight, Sunday at 11:30 a.m.

SOCIAL PROGRAM at Washington Ethical Society, 7750 18th St., NW, 8:30 pm; everyone welcome; call 698-8650 for further information.

JAMES PARTY at 1800 Mass. Ave., NW, 8:00-1:00 pm, 30-50 club, call 7-8884.

COFFEEHOUSE, See May 10.

POOR PEOPLES CAMPAIGN, See May 10.

POOR PEOPLES CAMPAIGN, See May 10.

FOLK FESTIVAL, The Absolutely Underground Coffeehouse presenting college and high school folk singers at Regis High School, Riggs and Metzerott Roads, Hyattsville, Md. tonight and tomorrow beginning at 7:30 pm, \$1.

SATURDAY - May 10

MACBIRD, See May 9.

HIKING AND CAMPING overnight with the Wanderbirds Hiking Club; Landon, Va. to Mosby, Va., back pack; meet 6:30 am at 12th St. and N.Y. Ave., NW, transportation by private car, bring food for Saturday lunch, supper, Sunday breakfast, lunch, also sleeping gear, flashlight, fare \$2.50; for further information and reservation call Woody Kennedy, 671-4248.

HIKING IN SHENANDOAH National Park, Va. with the 20-30 Club, meet at parking lot, 15th and Fuller Sts., NW, 8 am, bring lunch, Don Larson, 336-8378.

COFFEEHOUSES, See May 10.

FOLK DANCING every Saturday at Potomac Methodist Church, 32 Grant Circle, 8:30 pm.

FOLK FESTIVAL, See May 17.

OPEN SING at Alexandria Folk Lore Centre, 323 Cameron St., Alexandria, Va., 8 pm, every Saturday.

POOR PEOPLES CAMPAIGN, Dialogue of news and discussion about the Campaign every Saturday at Bethesda Congregational Church, 10010 Fernwood Rd., Bethesda, 7 pm, public welcome.

SOCIALISM DISCUSSION, series presented by the Young Socialist Alliance, every Saturday, 3 - 4 pm, 15 7th St., N.E., 846-2082 or 867-8039.

DISCUSSION AND SOCIALIZING, Congressman J. Edward Roush of Indiana, member of Science and Astronautics Committee, speaking on "Science and Astronautics Under God."

Southwest Sunday Evening Club at United Presbyterian Church, 4th and I Sts., S.W., 8 pm, coffee and fellowship.

HIKING in Shenandoah National Park, Va. with the Wanderbirds Hiking Club; board chartered bus 8 am at 13th St. and N.Y. Ave., NW, bring lunch, fare \$4; reserve with Don Sullivan, 333-4457.

POOR PEOPLES CAMPAIGN, See May 12.

MONDAY - May 20

The House Committee on Un-American Activities will debate today that the U.S. cease its talks in Paris with North Vietnam, claiming that the North Vietnamese delegation is riddled with Communists.

THE MUSTARD SEED center at Church of the Pilgrims, 22nd & P Sts., N.W., basement; Monday thru Thursday, 5 p.m. - 1 am; free food, coffee, entertainment, chess, cards, piano; bring or do your thing; donations of \$ or labor appreciated.

TUESDAY - May 21

LECTURE, "The Tuskana of Northwestern Kenya," Kuper Lewis of GWU, illustrated by color film; presented by the Anthropological Society of Washington at Smithsonian Museum of History and Technology, 8:15 pm, free.

DISCUSSION of Civil Disobedience with audience participation, National Capital Area Civil Liberties Union annual meeting at Washington Gas Light Auditorium, 1800 H St., NW, 7:45 pm; panelists: Monroe Freedman, Professor of Law, GWU and David Iabell, Attorney Vice Chairman, ACLU.

DISCUSSION AND SOCIALIZING, Harold Harshbarger, Special Counsel to the President, speaking on "Lyons, Paris, Logs on the Hill for LBJ," Southwest Sunday Evening Club at United Presbyterian Church, 4th and I Sts., NW, 8 pm, coffee and fellowship.

HIKING with the Capital Hiking Club - Landon, Va. to Manassas Gap, Va.; board chartered bus at 1424 K St., NW, 8 am; bring lunch and liquids and \$1.50; reserve with Larry Mason, 924-3789.

PARTY, Mini-skirt, turtle neck, flapper of roarin' 20's in the social room, 2030 Van Ness St., NW, 8 pm; free refreshments, wine, cheese, beer; plus set ups for BYOB; admission charge - ladies \$2.75, men \$3.25; advance reservations only - call 908-0225; presented by "The Swingers" for single, professional people, aged 21-40.

TUESDAY - MAY 23

DISCUSSION AND SOCIALIZING, Judge Orman Ketcham of the Juvenile Court of D.C. will show a movie "The Dangerous Years" and discuss problems in juvenile crime and the Juvenile Court; All Souls Church, Harvard and 16th Sts., NW, socializing before and after discussion, 8 pm.

DISCUSSION - COFFEEHOUSE, Dr. Harold A. Knapp will discuss the part he and others played in obtaining judicial review of the Oliver Brothers sentence and conviction which finally resulted in dismissal of the case; Pottery House Coffee Shop, 1858 Columbia Rd., NW, 8:30 pm; \$1 includes coffee.

POOR PEOPLES CAMPAIGN, See May 14.

WEDNESDAY - May 21

FILMS, "The Ancient Egyptian" and "Egyptologists", Smithsonian Museum of Natural History Auditorium, 8 pm, free.

SQUARE DANCING, See May 13.

COCTAIL PARTY presented by "The Swingers" for single, professional people aged 21-40; call 906-0225 for time and place.

PEACE VIOL, every Wednesday, noon to 1 pm, at 11th and F Sts., NW; call 698-8117 for further information.

VIETNAM, See May 15.

THURSDAY - May 23

CONCERT, Air Force String Orchestra at Smithsonian Museum of Natural History Auditorium, 8:30 pm, free.

PHOTOGRAPHY CLASS, See May 10.

DISCUSSION - SOCIALIZING, Davy Martin-Jones of the Washington Theatre Club speaking about the theatre at All Souls Church, Harvard and 16th Sts., NW, socializing before and after discussion, 8 pm.

FRIDAY - May 24

"NEW CINEMA", See May 10, 9 different films today.

COFFEEHOUSES, See May 10.

SATURDAY - May 25

WALKING TOUR of Historic Alexandria, Va. Meet 11 am in lower lobby of National Art Gallery, 6th & Constitution Ave., NW.

ARTISTS' WORKSHOP, See May 11.

COFFEEHOUSES, See May 10.

SUSAN BOYD of ORO will fight poverty today by giving away all her possessions to the poor.

COCKTAIL PARTY at Ecole Fide's, 3114 Dunsmuir Lane, #202, Silver Spring, 4:30 pm, 585-9578.

SOCIALISM DISCUSSION, Series presented by the Young Socialist Alliance, every Saturday, 3 - 4 pm, 15 7th St., N.E., 846-2082 or 867-8039.

SUNDAY - May 26

HIKING with the Capital Hiking Club - Landon, Va. to Manassas Gap, Va.; board chartered bus at 1424 K St., NW, 8 am; bring lunch and liquids and \$1.50; reserve with Larry Mason, 924-3789.

DISCUSSION AND SOCIALIZING, Harold Harshbarger, Special Counsel to the President, speaking on "Lyons, Paris, Logs on the Hill for LBJ," Southwest Sunday Evening Club at United Presbyterian Church, 4th and I Sts., NW, 8 pm, coffee and fellowship.

HIKING with the Wanderbirds Hiking Club in Shenandoah National Park, Va.; board chartered bus 8 am at 12th St. and N.Y. Ave., NW, bring lunch, fare \$3.25; reserve with Wendy Laddell, 525-8438.

PARTY, Mini-skirt, turtle neck, flapper of roarin' 20's in the social room, 2030 Van Ness St., NW, 8 pm; free refreshments, wine, cheese, beer; plus set ups for BYOB; admission charge - ladies \$2.75, men \$3.25; advance reservations only - call 908-0225; presented by "The Swingers" for single, professional people, aged 21-40.

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